

THE
BAPTIST MAGAZINE.

NOVEMBER, 1850.

MEMOIR OF THE LATE JAMES LOMAX, ESQ., OF NOTTINGHAM.

BY THE REV. JAMES EDWARDS.

MR. LOMAX was well known to many of the readers of the Baptist Magazine, who will no doubt feel interested in tracing a brief outline of his history, and in contemplating those elements of his character which, through an unusually protracted life, combined to exert so large an amount of healthful influence, and to conciliate so large a measure of esteem.

He was born at Collingham in Nottinghamshire in the year 1762. His father, a respectable tradesman, and a member of the baptist church in that place, was the eldest son of the Rev. James Lomax, who for some time was pastor of the same church. Thus honourably connected, he had from his childhood the advantages of a religious education; yet the example of his youthful associates, by whom he had been allured into an early and intense fondness for the popular pastimes of country life, had well nigh proved fatal to him. The fascinations of these rural

sports with their accompanying gaieties soon obtained the entire mastery over him. Led away as by the power of a mystic enchantment, he sought and found in these fashionable diversions his highest gratification, and thus bid fair for a speedy relinquishment of all religious restraint, and for heedlessly committing himself to the destiny of those who live according to the course of this world. It pleased God, however, in the riches of his mercy, to avert this impending calamity, and by an apparently simple incident, to turn him from the error of his way. While he was proceeding on one occasion, in company with others, to join a hunting party, an aged female member of the church called him aside, and addressed him with great seriousness in the language of the Psalmist, (which had been preached from on the previous sabbath,) "Wherewithal shall a young man cleanse his way?" remonstrating with him faithfully and

affectionately on the course he was pursuing, reminding him of the advantages he had possessed, and of the perils to which he was exposed, and urging upon him by various considerations the paramount claims of religion. The unexpected appeal which was thus made to him was irresistible, and, under God, became the means of his conversion. His conscience suddenly awoke from its culpable slumber, the spell which bound him to his follies was broken, the whole current of his feelings was changed, and with his characteristic promptitude and decision he at once withdrew from the society of his gay and giddy companions, and sought the higher fellowship of the people of God. The eventful change which was thus brought about by the seemingly unpremeditated effusion of Christian fidelity and kindness, was as marked in its character and results as it was singular and sudden in its occurrence. And while it determined the direction of his future life, it was ever afterwards remembered by him with the most lively and devout gratitude. The manner in which he spoke of it, a very short time only before his death, sufficiently indicated the vivid and fixed hold which it had both upon his memory and his heart. This brief narrative is full of instruction, and affords a beautiful illustration of the consummate ease with which the great God can produce the sublimest effects by the simplest agency, making a few short sentences spontaneously spoken, the means alike of rewarding the benevolence of the aged saint who uttered them, and of effecting the conversion of the youthful sinner to whom they were addressed. It is thus that amidst the difficulties which depress, and the failures which dishearten the servants of God, they are occasionally invited to rejoice by witnessing the success of their labours, which yielding a foretaste of the plenary

satisfaction that awaits them in the final awards of heaven, gives buoyancy and fervour to their hopes, and inspirits them with indomitable resolves to persevere in their endeavours to do good.

In 1790 Mr. Lomax was married to Miss Susanna Ward, a member of the baptist church at Nottingham, by whom he had eight children. His domestic happiness, however, was soon interrupted by her comparatively early death, which occurred in 1800, leaving him and his bereaved children to lament the loss they had sustained. He was not subsequently married, and with the exception of his eldest son, Mr. Edward Lomax, and one granddaughter, Miss Mary Ann Blatherwick, who still survive, his offspring all preceded him to the grave.

Circumstances having led him to remove to Nottingham, he was, in the year 1798, united to the same church of which his wife was a member, then under the pastoral care of the Rev. Richard Hopper. The union thus formed continued unbroken, until it was dissolved by his lamented death. He seemed, from the first, to have entertained a just sense of the obligations involved in church membership, and the tenor of his deportment was such as "becometh the gospel of Christ." Animated by the vigour of his heaven-born principles and cheerfully obeying their impulse, he walked in newness of life, consecrating himself to the service of the church, and seeking in various ways to advance its prosperity. To that church he was singularly and devotedly attached. His liveliest affections were entwined around it, his tenderest sympathies were blended with its fortunes, he regarded its interests as his own, and felt himself impelled alike by the dictates of his judgment and the feelings of his heart, to concentrate his influence and his energies in his efforts to promote its efficiency and its reputa-

tion. His time, his property, his counsels, and his prayers, were through a long life dedicated to it. No strength of patriotic feeling, no fervour and constancy of domestic affection, could surpass the attachment which bound him to its interests and its fellowship. His living example, and his dying experience were equally illustrative and confirmatory of this. His regular and punctual attendance on all the services of social worship was at once the proof and the effect of the operation of this principle. To say that he uniformly filled up his place in the solemn assemblies of the sabbath, would be to state but half the truth. Though he was engaged in the busy activities of a large commercial establishment, and evermore liable to the interruptions incident to such avocations, yet nothing of a secular nature was allowed to interfere with the resolution he had formed to be present at the week-day services of the sanctuary. No pressure of trade, no visit of friends, no consideration of pecuniary advantage or of personal convenience, could prevent him from meeting with his brethren when convened for the worship of God. Whoever might be absent he was always expected to be there, and when at any time his place was vacant, everybody knew that he was either away from home, or else that he was laid aside by affliction, which was happily a rare occurrence. The exemplary consistency of his conduct gave great weight to his character, and contributed materially to his usefulness. He who pursues a contrary course is perhaps seldom aware of the injury he occasions both to himself and to the community to which he belongs. Nothing can violate with impunity the laws of its condition. The star that wanders from its orbit, the bird that forsaketh her nest, the steward who neglects the trust reposed in him, the parent who provides not for his own,

are all the scandal of their kind; and the inconstant professor of religion, who is unfaithful to his vocation, who does not "seek that he may excel to the edifying of the church," dishonours the name he bears, and becomes a stumbling-block rather than a help to Zion's traveller.

In 1802 Mr. Lomax was elected to the office of deacon, and the manner in which he discharged the duties thus assigned to him fully justified the church in the choice they had made. The three cardinal qualifications for the office, a good reputation, eminent piety, and the wisdom of prudence, he possessed beyond all question; and with these he associated other accessory sources of influence, arising partly from his station in life, but chiefly from the sterling qualities of his nature, which gave to his official character and intercourse great practical efficiency. Indeed, in all the manly and sterner virtues, in everything dignified, solid, and trustful, in everything adapted to inspire confidence and command respect, he attained a high distinction. And if there sometimes appeared a restraint of manner which implied a deficiency of the milder and more affable susceptibilities, the cause was doubtless to be traced to his constitutional reserve, rather than to the want of genuine benignity of heart. To the poor of the church he was attentive and kind, liberally contributing to the funds appropriated to them, and carefully superintending their distribution; while he often, in addition, sent them assistance without permitting them to know to whom they were indebted for it. The first snow-storm of winter usually had the effect of showing his anxiety for the fireside comfort of the widow, the aged, and the infirm; and on such occasions he was always prompt to suggest some special effort for their benefit, while he was second to none in furnishing the means for its

accomplishment. In thus acting, he, at least in his measure, followed the example and shared in the experience of the patriarch, who in reviewing his life recorded it as his most pleasing reminiscence, and his highest earthly eulogium, that he had been the benefactor of the poor, and had "caused the widow's heart to sing for joy."

The period when Mr. Lomax began his religious career was in a high degree eventful and interesting. The labours of Whitefield and Wesley and their illustrious contemporaries, were producing their legitimate results. The spiritual slumbers of the nation had been in a great measure successfully disturbed, and in many places an unwonted revival of evangelical sentiment and activity appeared. And while unprincipled despots and infidel agitators were busily engaged in preparing the way for the dire revolutions and wars which followed, there sprang up in the baptist churches of England a band of men, who, combining the rarest intellectual endowments with deep piety, and the zeal of holy enterprise, adopted as their motto the celebrated aphorism of Carey, "Expect great things from God, and attempt great things for God." The sermon of which these sublime maxims were the two "hortatory divisions" was preached at Nottingham in 1792, and on that occasion Mr. Lomax was present, as he also was at the service held eight years before in the same town, when, on the suggestion of Mr. Sutcliff of Olney, the monthly missionary prayer-meeting was established. In the various meetings of ministers also, which were then periodically held in the villages and towns of the midland counties, Mr. Lomax delighted to mingle. Being thus brought into intimate friendship with the founders of the Baptist Missionary Society, he imbibed much of their spirit, and heartily united with them in promoting its interests. Through

a long series of years he worked with them on its committee, and participated in the solicitude with which they watched its fluctuations of adversity and success. Before the seat of the mission was permanently fixed in the metropolis, his house was, on special occasions, chosen by Mr. Fuller and his associates as a place for consultation: and there they always met with a hospitable welcome. His conversation in later years was often enriched by references to the difficulties and incidents of the society's early history, with which he had thus become familiar, and of which his mind was a perfect storehouse. When visited by the late Mr. Newbegin of Africa, only two years ago, being then in his eighty-seventh year, he recalled with singular facility and vividness these scenes and events of the past. Alluding to the reluctance of the London churches to commit themselves to the support of the mission, he remarked that he well remembered the satisfaction of the committee when the first metropolitan congregational collection was made, pleasantly adding that the minister from the country who preached on the occasion said, as the deacon handed him the amount, "I sincerely thank you for this, and shall forward it to the treasurer as the first fruits of them that slept." In his own circle of influence he ever studied to keep alive the missionary spirit. In the monthly prayer-meeting, in the penny-a-week subscription, in the circulation of missionary intelligence, and in the anniversary services, he took a deep and earnest interest, and he seldom seemed happier than when thus engaged.

The honour of originating the Baptist Missionary Society belongs to the Northamptonshire association, as well as that of furnishing to the Christian church some of the finest productions of the pens both of Fuller and of Hall. The meetings of that association Mr.

Lomax was long accustomed to attend, and to take an active part in its proceedings. His principles were greatly strengthened, and the ardour of his piety enkindled and sustained, by the eloquent and impressive discourses of the distinguished men who so often conducted those services. And though the distance between the places where the association meetings were held, together with the trouble and expense of travelling, rendered it no easy matter to frequent them, yet he willingly submitted to the required sacrifice rather than forego the pleasure and advantage they afforded him. In 1814, when the late Mr. Haddon of Naseby resigned the office of treasurer to the association fund, the ministers and messengers then assembled at Harvey Lane, Leicester, appointed Mr. Lomax to succeed him. That office he retained until the year 1835, when the association being found too large was divided into three, and the services of Mr. Lomax as treasurer were transferred to the one which was then formed for the counties of Nottingham and Derby, which he continued to serve to the close of life.

At the annual meeting of the Northamptonshire association in that year, the following resolution was passed and printed in the minutes:—"That the association expresses its cordial thanks to Mr. Lomax of Nottingham, for his long and solicitous attention to its interests, and deeply regrets the loss of his services as treasurer."

In the efforts which were made in the early part of the present century to provide for the baptist churches a monthly magazine, Mr. Lomax took a prominent and decided part. It is well known that among the leading men of the day a great diversity of sentiment prevailed on the subject. By some the project was violently opposed, as wearing the appearance of sectarian exclusiveness; others stood aloof from it on

the ground that periodicals of the kind were already sufficiently numerous; while some found in the title, others in the design, and others again in the difficulty of commanding the requisite talent to make the work respectable, reasons for refusing it their sanction. Mr. Lomax, however, fully sympathized with those who were in favour of the measure, who deemed it of great importance that the churches should have, to use their own words, "a repository in which the memory of departed excellence may be embalmed, the effusions of living piety treasured up, and passing events recorded as a warning or a stimulus to the present generation, as well as to afford a gratifying review to those who shall come after us." With these views he cheerfully subscribed his share of the funds for the undertaking, and was ever afterwards a reader and an admirer of that excellent and useful publication.

Throughout the whole of life Mr. Lomax was a warm supporter of Sunday schools. Soon after he joined the church at Nottingham, he engaged as a teacher in the school which was just then formed under its auspices, and in which he seems to have laboured with exemplary assiduity. A letter of Christian advice and admonition, signed by himself and three other teachers in 1803, addressed to one of the scholars who was then dismissed from the institution, was the means of exerting a salutary influence on his mind, while exposed to the temptations and dangers of a soldier's life, and of eventually leading him to make a full surrender of himself to the service of God. He was recently baptized and received into the same church with the honoured teacher and friend of his youth.

When Mr. Lomax took up his residence in Nottingham, he joined an opulent uncle in the wholesale and retail grocery business, but in conse-

quence of his relative's decease, which occurred shortly afterwards he became sole proprietor of the establishment. His conduct as a tradesman was in perfect keeping with his other excellencies. He brought the principles of his religion to bear upon all his secular and social engagements. As a master, a neighbour, and a citizen, in the domestic circle, at the mart of commerce, in all his mercantile transactions and pursuits, he stood at the utmost remove from everything unchristian and disreputable. His example presented a demonstrative refutation of the popular fallacy that consistent religion and commercial integrity and honour are incompatible with each other. It proved that a man may be industrious, upright, and successful in business, and at the same time "fervent in spirit, serving the Lord." Those who knew him best in commercial life have borne this testimony to him, that he was a *safe man*, a man upon whom reliance might be placed without fear of its being betrayed. His active habits, and his forebodings of the ennui of a retired life, induced him to remain in business longer than many of his friends thought desirable, though after he withdrew into seclusion he seemed to enjoy much tranquillity, anticipating the repose of his final home in heaven.

His death, which took place in his eighty-ninth year, may be said to have resulted from the decay of nature, rather than from any positive disease. His constitution, which was unusually robust, sank at length beneath the weight of age, as the oak of the forest, which escapes the axe of the woodman, yields to the lapse of time. He had the full use of his faculties to the last; and though he was always remarkably reserved on the subject of his own religious experience, yet it was obvious from the little he said in the prospect of his departure that his confidence in

the Saviour sustained him, and that he was calmly awaiting his coming change. He expressed in terms of tenderest endearment his attachment to the members of the church with which he had so long been united, sending them from his dying bed his affectionate remembrances, and fervently commending them to God in prayer. More than once he was heard to quote with deep emotion the beautiful lines of Dr. Watts,—

"This is my glory, Lord, to be
Joined to thy saints, and near to thee."

He died at his residence in Nottingham Park, 10th July, 1850, and his remains were interred with those of his pious ancestors in the baptist burying-ground, being followed by the deacons, and many of the members of the church and congregation in George Street.

In glancing over this hurried sketch of a truly estimable man, his friends, while regretting his loss, will devoutly adore the Supreme Disposer of events, for continuing among them so long a life which was so valuable, and for chastening the grief occasioned by his death with so many alleviating circumstances. Had his sun "gone down while it was yet day,"—had he been taken away in the midst of his life and his usefulness,—his removal would have excited far different feelings; but as he was permitted to survive to old age, and to outlive, in a great measure, the adaptations of earth, both himself and his friends were naturally led to look for the event, as they would for the setting of the sun on a summer's evening, or the gathering in of the fruits of autumn when they are fully ripe.

He came to his "grave in a full age, like as a shock of corn cometh in in his season." His death was improved by his pastor from Nehemiah vii. 2, "He was a faithful man, and feared God above many."

THE PRAYER MEETING.

BY THE REV. DAVID THOMPSON.

"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also."—ZECH. viii. 20, 21.

CHRISTIANS and churches have yet to learn the importance and efficacy of prayer. There seems to be on this subject the aboundings of unbelief. The closet, the family, and the social meeting read sad lessons. However ready we may be to speculate or theorize, however liberal with our admissions as to the utility and necessity of this spiritual exercise, yet actions condemn. Our infrequent intercourse with God, our formal devotions, our indefinite petitions speak guilt. Alas, for this widespread infidelity! How the church and the world are injured! How truly rich we might be if we did but pray aright, how consistent in character, how loving, how useful! Think on the moral power that would be employed, on the fertility, beauty, and increase, of Zion that would be secured.

The closet is for individuals. Then we retire from all human intercourse, enter into our quiet chamber, and shut the door behind us—praying to our Father in secret, and our Father who seeth in secret rewards us openly. The family altar is for households. There are mercies and blessings received as families for which there ought to be acknowledgment and praise; and there are household wants which ought to be revealed to Him who is the giver of all good. So important is family worship that the prophet thus speaks, "Pour out thy fury upon the heathen that know thee not, *and upon the families that call not on thy name.*" And the social prayer meeting is for the church and congregation. It is a *mutual* good,

to secure united or collective blessings. It is a *public* good—then we meet as intercessors, as God's spiritual priesthood. With the breastplate on our hearts, bearing the names of others, we stand in the presence of our God, and request for them unspeakable blessings. We believe if the records of prayer were fully known, every great good, temporal or spiritual, would be traced to its virtue or prevalence. Our prayer meetings are the bulwarks of the nation. Our prayer meetings are the stability of thrones. Our prayer meetings beat the sword into ploughshares, and spears into pruning-hooks. Our prayer meetings open up streams in the desert, and give the water of life to thirsty millions. Their motto is the song of the angels, "Glory to God in the highest, and on earth peace, goodwill towards men." Oh, how important are prayer meetings! Their value cannot be described or their influence marked. Like an ever-widening circle, their good is constantly spreading and increasing; and when the hallowed atmosphere of united prayer encircles the globe, and is the vital breath of every creature, what wonders it will accomplish! Omnipotent, it will move heaven and earth.

But we would have the reader to contrast the prayer meeting now with the one to which reference is made in our motto.

Now there is too often *formality*. This is manifest from the frigid petitions that drop from the lips. There is no unction—little spirituality. How often

have we to confess that our bodies only have been at the prayer meeting! The thoughts and desires have otherwise been engaged than in pure prayer. If we were to subtract the formal from the spiritual, how little of the sincere and truthful would remain! But let us not be mistaken, we do not plead for noise. There may be much vociferation, great volume of voice, and no real devotion. God dwells in the solemn, still quietude of the prayer meeting. But if formality be a prevailing fault of our day, in our motto there is *anxiety*. Read the passage, and mark the manifestations of deep earnestness. How sincere! with what intensity they seem to pray! how interested! Their whole souls are occupied, when one runs to another, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts."

Now there is *vagueness*. Judging from many prayers, you would imagine that there is no definite object in view. True, they may express numerous important petitions, and include in their supplications nearly every object; but rest assured where there is a going round the world, there is great vagueness and indefiniteness in the mind. If the heart is truly occupied and engaged it cannot stop to pick up every passing object. The eye and desires are fixed, and they must hasten to plead for those objects that are overwhelming the spirit. In the prayer meeting of the motto there is *definiteness*. They have an object in view in coming together; and that so occupies and fills the thoughts that they go and talk of it one to the other, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts."

Now *little difficulties interfere with the attendance*. A short distance to walk—a wet or a cold night—the visit of a friend, and many other small things, are sufficient obstacles. The merest

trifles are huge mountains where the heart is cold and the will indisposed. But in our motto there is *the time and the trouble of city going to city*—the inhabitants of one town going to the inhabitants of another, asking them to come to the prayer meeting. A people so painstaking would not be frightened by minor difficulties. The lion in chains would not deter them. They would climb mount Difficulty, and wade the flood.

Now there is *inconstancy*. The attendance of many at the prayer meeting is special and extraordinary—an attendance at times and seasons. If there are extra meetings, their place is filled; you may see them night after night assembled for prayer, but no sooner are the special services at a close than they overlook the ordinary meetings. This is a fitful religion that ought ever to be denounced. It is one of the greatest evils of the day. It tells a sad tale, and speaks the lack of principle. But in the prayer of the motto there is *constancy*. The words rendered, "Let us go speedily," may be read, Let us go continually—Let us never cease to go—Let us go always. And this is the prayer God asks. His words are, "Pray without ceasing." "Pray always." "If the blessing tarry, wait for it."

Now there is *little effort to increase the number that meet for prayer*. Are not the majority of those that attend the social meetings, satisfied with coming themselves? Do you find them saying, "Come with us, and we will do you good?" How awfully we overlook our fellow creatures! It is not so in our motto. There is *great effort*. The inhabitants of one city go to another, and say, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts."

Now the prayer meeting is *attended by the few*. How rare the cases where

you find the majority of the church meet for prayer; nay, will you find in many instances twenty out of every hundred? How sickening and sad! The very heart breaks! Anguish overwhelms the soul! The very meetings that are most spiritual and useful, most despised and neglected! How awfully God is insulted by such manifestations! Has he not appointed prayer, and encouraged the social gatherings of his people? We would not despise the prayer meeting of the two or three: no, it answers an important purpose, and Christ is with them. But is it not dishonouring to Jesus, for the many of his professed children to neglect meeting with him in the social prayer meeting? The first Christian prayer meeting was numerously attended. The apostles, brethren, and women, were there to the number of one hundred and twenty. See, too, Acts xii. 5, 12. And the prayer meeting recorded by Zechariah is attended by the inhabitants of cities—towns meet together to “pray before the Lord, and to seek the Lord of hosts.”

Now there is *unwillingness* to attend the prayer meeting. This is seen by what people say, “Oh, it is only a prayer meeting!” by a want of punctuality, and by being irregular. If there was real interest it would soon manifest itself. There would be no unnecessary disturbance of the devotions by late attendance, and no empty seats. On the countenance there would be written delight and earnestness. What a prayer meeting that of the motto, when cities are heard to exclaim, “*I will go!*”

Grand truth! *The prayer meeting of the motto yet is to be the blessing of the church.* Oh, this interesting word “YET!” “It shall yet come to pass,” &c. What light it scatters during this

dark night of the church. It is the pole-star of expectation and hope. It is as the wings of the morning, the harbinger of that day when the light of the moon shall be as the light of the sun; and the light of the sun sevenfold as the light of seven days. What a cheerless world would this be, but for such joyous and encouraging words! They are chinks through which glorious light shines. They have telescopic power—penetrating mists, and nearing the distance. Buoys that bear up the desponding soul. Nightingale notes that may be heard in the lonely hours of eve. Let God be praised for the word “YET.” The pure soul may be oppressed with the low state of Zion—her broken walls and her disfigured stones—“*yet*” the time draws nigh when she shall be a fair temple, all glorious within and without. There may be sadness of spirit over the few that congregate together for acts of worship and devotion, “*yet*” the time must come when the inhabitants of one city shall go to another, saying, “Let us go speedily to pray before the Lord, and to seek the Lord of hosts.” Happy day, when congregations, towns, and cities, flock to the prayer meeting!

Let our readers write out an *every-day, practical* answer to the following instructions:—1. Guard against a fitful, spasmodic religion. 2. Let your Christianity be that of knowledge or principle. 3. Serve God, and continue in prayer under every circumstance. 4. Crowd the prayer meeting. Have no sympathy with that theology that would make conversion only the work of ministers or men. The Spirit is the great agent; therefore earnestly seek divine influence. With those that are Christians, *speak often to God.*

Great Torrington.

ATHEISTIC ANXIETIES.

God is in history—forgiving, neutralizing, and overruling, and soon about to come forth to extirpate the evil that is in the world.

God is in history—creating, upholding, and carrying to glorious victory whatever is good or holy in it.

The rejection of the conviction that God is present—acting in, regulating, restraining, or overruling all facts, and times, and events—has aggravated a thousandfold the miseries and perplexities of sceptical minds. They are adrift from the anchorage-ground of Deity, their bark on an ungoverned and ungovernable sea—helm broken, compass cast away, and all is chaos. They cannot see end or beginning, because they want, in order to harmonize all, that which is to history what gravitation is to nature—God. Thus wrote David Hume (*Treatise on Human Nature*, vol. I., p. 458): “I am affrighted and confounded with that forlorn solitude in which I am placed by my philosophy. When I look abroad, I see on every side dispute, contradiction, distraction. When I turn my eye inward I find nothing but doubt and ignorance. Where am I, or what? From what cause do I derive my existence, and to what condition shall I return? I am confounded with these questions, and begin to fancy myself in the most deplorable condition imaginable, environed in the deepest darkness.”

Voltaire says, “Who can without horror consider the whole world as the empire of destruction? It abounds with wonders; it abounds also with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, the air, the water. In man there is more wretchedness

than in all other animals put together. He loves life, and yet he knows he must die. This knowledge is his fatal prerogative: other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers—cutting the throats of his fellow creatures for pay—in cheating and being cheated—in robbing and being robbed, and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate. I tremble at the review of this dreadful picture. I wish I had never been born!!”

We have heard men of sceptic minds protest against Christianity as gloomy, unsocial, exclusive, and we have seen them wage war against its existence and spread as if a calamity and curse. The extracts I have given are the reply they require. Their language is as different from the Christian’s as is the air of the ice-well from the genial warmth of noon; wherever we find a true Christian we find one thankful in prosperity, patient in trouble, and beautiful in all. He can say and sing, “Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.” In the death of Voltaire we have a scene in perfect keeping with those sentiments of his which we have quoted, well fitted to show that even in this life God makes felt, in flagrant cases, the retributions of the future. The Abbé Baruel wrote soon after Voltaire’s death an account of his last moments—an account which it was easy to disprove on the spot, if it

had been capable of disproof. The Abbé says, "Voltaire's danger increasing, he wrote thus to the Abbé Gauthier: 'You had promised to come and hear me. I entreat you to take the trouble of calling as soon as possible. VOLTAIRE, Paris, Feb. 26, 1778.' A few days after, he wrote the following declaration in the presence of the same Abbé Gauthier, the Abbé Miguel, and the Marquis de Villeville, copied from the minutes deposited with M. Monier public notary at Paris.

"I, the underwritten, declare that for these four days past, having been afflicted with vomiting of blood at the age of eighty-four, and not having been able to drag myself to the church, the Rev. the Rector of St. Sulpice having been pleased to add to his good works, that of sending me the Abbé Gauthier, a priest, I confessed to him, and if it pleases God to dispose of me, I die in the holy catholic church, in which I was born, hoping that the Divine mercy will deign to pardon all my faults. If ever I have scandalized the church, I ask pardon of God and the church. VOLTAIRE, March 2nd, 1778.' By the permission of Voltaire this declaration was carried to the Rector of St. Sulpice and to the Archbishop of Paris, to know if it would be accepted as sufficient. But when the Abbé Gauthier returned, he was refused admittance. D'Alembert, Diderot, and others remained with him, and suffered no one to approach him. To these he often cried, 'Begone! It is you who have brought me to my present condition.' He complained that he was abandoned by God and man, and frequently he would cry out, 'O Christ! O Jesus Christ!' M. Troncher, his physician, withdrew in terror, declaring that his deathbed was awful, and that the furies of Orestes could give but a faint idea of those of Voltaire. The Marshal de Richelieu also fled, unable to stand the terrible scene."

Bishop Wilson states that "the nurse who attended Voltaire, being many years afterwards requested to wait on a sick protestant, refused, till she was assured he was not a philosopher; declaring she would on no account incur the danger of witnessing such a scene as she had been compelled to do at the death of Voltaire."

D'Alembert shrunk from his creed at death. Condorcet writes, "Had I not been there he would have flinched too."

It is thus that God manifests his existence, holiness, power, and providence, in individual as in national experience; interposing often enough to teach us He is alike in history and in the world, and witness to all the occurrences of both, and yet he is seen and felt so seldom, in order perhaps to lead us to long for that period when all wrongs shall be righted, all errors scattered, and righteousness flourish by the waters of life.

But these men and others of similar views had no central column, fixed and immovable, against which to lean and feel secure amid the social and moral convulsions of the world. They had no standing place above the tide-mark, from which they might look on the waves, composed and at peace. To them the world had no plan—the centuries no mission: and the existence of the creature, and the being of the heavens, air, and earth, and the rise and fall of kingdoms, were to them mere fortuitous accidents. They staggered amid the chaos in which their scepticism had placed them. They trembled in the darkness which their creed, or rather no creed, created. They felt the misery and bitterness of their intense solitariness, and therefore they deprecated their existence as a calamity, and deplored creation as a curse.—*From "God in History," by John Cumming, D.D. See Review, p. 674.*

THE SARACENIC EMPIRE.

IN less than a century after the Saracens first turned their hostile spears against their foreign enemies (the Greeks, at the battle of Muta, in 630), their empire exceeded in extent the greatest monarchies of ancient times. . . .

The court of the caliph became the resort of poets, philosophers, and mathematicians, from every country, and from every creed. Literary relics of the conquered countries were brought to the foot of the throne—hundreds of camels were seen entering Bagdad, loaded with volumes of Greek, Hebrew, and Persian literature, translated by the most skilful interpreters into the Arabic language. Masters, instructors, translators, commentators, formed the court at Bagdad. Schools, academies, and libraries were established in every considerable town, and colleges were munificently endowed. It was the glory of every city to collect treasures of literature and science throughout the Moslem dominions, whether in Asia, Africa, or Europe. Grammar, eloquence, and poetry, were cultivated with great care. So were metaphysics, philosophy, political economy, geography, astronomy, and the natural sciences. Botany and chemistry were cultivated with ardour and success. The Arabs particularly excelled in architecture. The revenue of kingdoms was expended in public buildings and fine arts; painting, sculpture, and music, shared largely in their regards. And in nothing did they more excel than in agriculture and metallurgy. They were the depositories of science in the dark ages, and the restorers of letters to Europe.

Had not this course of things been arrested—had not a mandate from the skies uttered the decree, that the Arabian should no longer rule in the

empire of letters, how different would have been the destiny of our race! Instead of the full-orbed day of the Sun of righteousness, casting his benignant rays on our seminaries of learning, they would have grown up under the pale and sickly hues of the crescent. The power of science and the arts, printing and paper-making, the mariner's compass and the spirit of foreign discovery, and the power of steam (all Arabian in their origin), would have been devoted to the propagation and establishment of Mohammedanism. The press had been a monopoly of the Arabian imposture; and the Ganges and the Euphrates, the Red Sea and the Caspian, illumined only by the moonlight of Islam, would have been the channels through which the world's commerce would have flowed into Mohammedan emporiums.

But He that controlleth all events, would not have it so. These mighty engines of reformation and advancement should nerve the arm of truth; the press be the handmaid of Christianity, to establish and embalm its doctrines and precepts on the enduring page; and the control which men should gain over the elements, to facilitate labour, contract distances, and bring out the resources of nature, be the handmaid of the cross. Otherwise, Christianity had been the twin sister of barbarism; and Moslemism and idolatry had been nurtured under the favouring influence of learning, civilization, and the art of printing. It is worthy of remark, that the press, up to the present day, has been confined almost exclusively within the precincts of Christianity.—*From "The Hand of God in History," by Morris Read, A.M. See Review, p. 674.*

DR. WATTS AND DR. DODDRIDGE.

THE following paragraphs are taken from a private letter addressed by Dr. Doddridge to Dr. Watts, Dec. 6th, 1746. Dr. Doddridge was at that time forty-four years of age and Dr. Watts seventy-two.

How much have I to thank you for! Pardon me, if I feared to have in any measure lost your regards; and impute it to the tenderness with which I love you. I have many slanderers and enemies, I know not why, and they could not have wounded me more sensibly than by whispering in your ear anything to my disadvantage.

I have, since I received your last, had a translation of my sermons on Regeneration sent me, from Mr. Longueville, with that commendatory preface with which you were pleased to honour them; and indeed I fear I read it with too sensible a delight. Such a testimony, borne to me by such a man, I esteem among the greatest honours that could have been conferred upon me; and after having read that, I will not complain if you should not say a word to me when I come next to Newington, if God give us another interview. In the meantime, unworthy as I

am of such praises, I would not be unworthy of your love; and that I may not, I exert myself in the utmost to promote the usefulness of your invaluable works, and I remember you daily in my prayers.

Besides the use of your Psalms and Hymns in my family, I (though I cannot sing at all) use them every morning and evening in my study, much to my comfort and edification. I really find the practice so delightful, that it seems to me some special blessing from God attends these books. I cannot therefore but recommend it to my much honoured friend, Lady Abney, to add this to that order of family worship which is with so honourable and exact a regularity maintained under her pious roof. If the noise of singing would disorder that good head of yours, which has dictated so much harmony to others, methinks at least that the reading of one of your Psalms in the morning, and one of your Hymns in the evening, might diversify the services in an agreeable manner, and I hope greatly aid the devotion of the family in general, and cheer your own spirit in particular. My good lady and my good doctor will however pardon my mentioning this.

ADVICE TO MINISTERS.

THE most useful servants of God have always been men of much prayer. With Whitfield it was the agony of previous prayer, far more than the intensity of thought, which made his eloquence the wonder of his day. The spiritual triumphs of Brainerd, in the wilderness, were begun and sustained by extraordinary prayer. One living minister who has been instrumental, unquestionably, in the conversion of

thousands, describes his own course as one of knee-work. I was with a minister some time since, who had on his desk a list of the names of his young people, for whose conversion he was offering frequent and particular supplications. And he has not many superiors as a useful writer and preacher of the word. These facts are given because of the instruction they contain. Brethren, if you would be ready for using the

sword of the Spirit, and courageous for thrusting it to the hilt in consciences and hearts, that men may fall before Christ; if you would, in signal victories, be like David's mighty men, your spiritual weapon, besides being oiled with affection, and polished with use, must

be sharpened by much prayer; your own arm must be nerved by very much prayer; and an unseen, but omnipotent Helper brought to your side in answer to constant prayer.—*Burton on Ministerial Usefulness.*

TRANSATLANTIC ERRORS, COMMON AND UNCOMMON.

As the following catalogues of errors are taken from an American periodical, it cannot be supposed that they contain personal references to any residents in Europe. Perhaps, however, as it is said that

"By others' faults wise men correct their own,"

the republication of them in this country may not be altogether useless.

"COMMON ERRORS.

"I. *As to the minister.*—Error 1. That your minister ought never to pass the door without just calling to say, 'How do you do?'

"2. That he is sure to miss you whenever you are absent from church, and will be wondering what has befallen you; although, in truth, he no sooner finds himself in the pulpit, than he has something else to do.

"3. That if he *does* miss you, it is his duty to hasten to your door on Monday morning, to inquire after his lost sheep.

"4. That of course he must be among the first to know when you are ill; it being everybody's business to mention such things to him. (*Mem.*—There is an old saying about 'everybody's business'.)

"5. That it is better to lie in bed for a week, sad and heavy at heart because your minister does not come and see you, than to send the length of the street to ask him to do so.

"II. *As to the minister's wife.*—Error

1. That she is to be secretary, superintendent, inspector, adviser, *confidante*, foster mother, and female bishop.

"2. That, with only a shadow of maternal care, her family is to be a miracle of order, neatness, and economy.

"UNCOMMON ERRORS.

"1. It is a very uncommon error for persons to give beyond their circumstances, so as not to leave enough to pay their just and lawful debts.

"2. It is a very uncommon error for persons to attend public worship, when (all things considered) they would have been better at home; or to go, in spite of distance and weather, twice on the sabbath, when they had better have contented themselves with the comfortable practice of attending once a day.

"3. It is a very uncommon error for persons to be unnecessarily and inconveniently early at the house of God.

"4. It is a very uncommon error for a people to throw a dangerous temptation to pride in the way of a minister, by giving him an exorbitant salary.

"5. It is a very uncommon error for a people to *spoil* their pastor by undue kindness and respect, so that he becomes too tender to bear trouble, and vainly imagines that 'he is a sort of sacred and inviolable person.'

"6. It is a very uncommon error for a man to think of himself less highly than he ought to think."

DESIRING TO SEE JESUS.

BY THE LATE REV. DR. STAUGHTON OF PHILADELPHIA.

"Sir, we would see Jesus."—JOHN xii. 21.

TELL me, ye servants of the Lord,
Where your great Master's found;
Him would we see whose powerful word
Can heal our every wound.

We would see Jesus, for we know
His sovereign grace alone
Can on us hearts of flesh bestow,
And for our sins atone.

We would see Jesus, does not he
Bid contrite sinners come;
And to such guilty souls as we
Proclaim, "There yet is room?"

Millions have hasted to his arms,
And now resound his name;

Him would we see whose endless charms
Our anxious hearts inflame.

We would see Jesus, for his saints
May lean upon his breast,
Pour out with confidence their plaints,
And find celestial rest.

We would see Jesus, and would pray
For those unhappy friends,
Who choose, alas, that crooked way,
Which in perdition ends.

We would see Jesus, gracious friend,
From him desire our bliss;
And wait till we the heavens ascend,
And see him as he is.

THE REST OF THE SAINTS.

BY MRS. SIGOURNEY.

"Them also that sleep in Jesus."—1 THESS. iv. 14.

How rest the saints in Christ, who sleep
Far from the tempter's power,
While for their loss the mourners weep,
In lonely halls and bower?

They rest, unvexed by wildering dreams
Of mortal care and woe,
Nor wake to taste the bitter streams
That through these valleys flow.

They rest as rests the planted seed
Within its wintry tomb,
With hope, from all its ceremonies freed,
To rise in glorious bloom.

They sleep as sleeps the wearied child
Upon its mother's breast;
Nor foe, nor fear, nor tumult wild,
Invade their peaceful rest.

Then why with grief, from year to year,
Their blessed lot deplore,
And shed the unavailing tear
For those who weep no more?

Ah! rather in their footsteps tread,
With quickened zeal and prayer,
And live as lived the holy dead,
That ye their rest may share.

LINES ADDRESSED TO A BROTHER ON THE DEATH OF HIS WIFE.

BY MR. JOHN HARRIS SCROXTON.

BEAR up, my brother, underneath the hand
Of Him, who wills thy good, in every stroke
Of his mysterious providence: though thou
Mayst not, at once, discern behind the cloud,
What mercy it adumbrates, be assured
That Mercy's hand, though hidden, yet is there.
The ancient flock whom the grey patriarch led

From Pharaoh's fruitful, but enslaved land,
Saw not athwart the intervening wastes,
Through which their pathway lay, the glorious home
Their gracious God had promised and prepared:
E'en so the Christian pilgrim, who has left
The crowded paths that skirt the realms of death,
Led by a hand, that never leads astray,

Finds, through deep floods, a highway for his feet ;
 And in the desert, mercy's form discerns :
 The unlikely rock unseals its hidden stores,
 And rolls them forth, to bless his thirsty lips ;
 While night's dark pinions bring celestial showers
 Of manna, to renew his wasted strength.

Thus mayst thou find, my brother, in those clouds,
 That o'er thy earthly joys have thrown their shade,
 Fair mercy's chariot wheels, conveying down
 Some gracious message from Immanuel's heart.
 May earthly trials be the embryo seeds
 Of a rich harvest of celestial fruits.
 May that good Hand, that hitherto hath been
 Thy shield, and sword, and staff, still succour thee ;
 And, through the turmoil of those pathless waves,
 That seem to check thy progress, make for thee
 A way of safety,—for thy foes a grave.

God hath untied one knot that bound thee here :—
 Hath rais'd one heart to which thy own was link'd
 In dear companionship, from sorrow's reach,
 To blessedness immortal. Let that chain
 That held thee to thy Mary, hold thee now :—
 'T will keep thy footsteps o'er each rugged steep
 That lies between thy spirit and its goal,
 And make each burden lighter, thus to have
 Two anchors holding thy lone heart to heaven.

Remember, He who rules, *deserves* to rule :—
 Infinite wisdom marks each providence ;
 And love, as infinite, directs each stroke ;
 Each bitter draught is mixed by mercy's hand.
 Let not the memory of those sunny days
 Of dear domestic bliss, for ever fled,
 Cast the chill shadow of perpetual cloud,
 Over the blessings that surround thee still.
 Let hope's bright beams, that tip the distant peaks
 Of life's horizon, with a heavenly light,
 Draw from the grave's dull Golgotha thy thoughts.
 Retrace the scenes, just acted on life's stage,
 Within the small circumference of thy home ;—
 There thou hast seen affliction's blighting hand
 Touching the gourd that flourish'd at thy side,
 And bringing down its beauty to the dust :
 Hast seen the form thou lovest rack'd with pain,
 That med'cine could not cure nor love assuage ;
 Hast seen disease its stealthy inroads make
 Upon life's citadel ; opening a way
 For the dark monarch of the grave to enter :
 Hast seen the soul's last struggle with the clay ;
 Regret's last tear, and love's last, tenderest look ;
 And then—death's imprint on the rigid form—
 The dark, dull, vacant eye !

Look round, upon the ills that dodge the steps
 Of poor humanity :—diseases, deaths,—
 Sin's penal fruits, and Satan's dangerous snares :
 Life's struggles—toils—and deep anxieties :
 Oppressions—disappointments—pains—and griefs.
 And then look upward—where the weary rest ;

Where the Great Mystery of the Godhead dwells ;
 Shedding throughout heaven's infinite expanse,
 Those uncreated and refugent beams,
 That make eternity's unclouded day.
 There, through faith's telescope, thou may'st discern
 Thy lost companion, 'mid the ransom'd throng,
 Clad in that robe which sovereign mercy wrought ;
 Wash'd in that fountain sovereign love unseal'd :
 Not like her former self—imperfect—weak ;
 But without spot or wrinkle—purified
 From sin's polluting taint, and thus prepared
 For the associates and pursuits of heaven.

Oh ! canst thou grieve, my brother, at thy loss ?
 Grieve—to behold a face all cloth'd in smiles,
 That once was wet with tears ? And wouldst thou
 draw
 From blessedness so exquisite, a saint,
 Down to this storm-toss'd planet, to endure
 Again the visitations of disease,
 And sin, and sorrow, sufferings, and death ?
 What ! pluck a jewel from the Saviour's crown ?
 Call back to slavery an enfranchised soul ?
 Take from a seraph's form the immortal robe,
 And clothe it in mortality's mean rags ?
 Transplant a flower from heaven's congenial clime,
 To shrivel in a desert ? Wouldst thou call
 From bliss so high, and sanctity so pure,
 From honours so distinguish'd ?—from abode
 So strangely glorious, from employ so sacred ?
 From the ten thousand times ten thousand saints
 Who tread the heavenly city's golden pave,
 And crowd the throne that shrines the Deity ?
 Call back a spirit from such scenes as these,
 To strive again with earth's calamities,
 And hell's dire legions ? No, my brother, no !
 Then raise thee from the dust ; and dry thy tears—
 But lately wiped away with dying hands—
 And bless that grace that gave and took away—
 Gave to thy arms, and rais'd from thine to God's.
 Pursue with double zeal the eternal prize ;
 Labour with more intentness to perform
 The work thy Master set thee here to do :
 Hide not the light within thee ; nor inter
 In useless grave, the talent lent for use ;
 Get wisdom from its spring ; and in the mine
 Of God's eternal truth, dig deep for wealth—
 Not that poor stuff for which the miser gives
 His time, and heart, and labour ; and which, gained
 Brings but increased anxiety and care,
 But wealth that shall survive the wreck of time,
 And make thee rich for ever. Thus improve
 Each passing reminiscence ; and pursue
 Through cloud and sunshine, with assiduous steps,
 The pilgrim path that leads from earth to heaven ;
 And soon thy feet fair Beula's border-land
 Shall tread ; and soon thy ravished eyes behold,
 On those immortal shores that lie beyond,
 All that thy heart has lost ; and more—far more—
 Than ever eyes beheld or heart conceived.

Bromsgrove, Sept. 23, 1850.

CHRONOLOGICAL PAGE FOR NOVEMBER, 1850.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	F	6 54 4 43	Jeremiah xxix. James iii.	79, Herculaneum and Pompeii destroyed. Sturn south east after sunset.
2	S	6 56 4 31	Jeremiah xxxi. James iv.	Moon rises, 26 min. past 4, morning. Jupiter in east at day-break.
3	LD	6 58 4 30	Psalms. Psalms.	Sunday School Union Lessons, Acts xii., Daniel vi.
4	M	7 0 4 28	Jeremiah xxxii. James v.	New Moon, 40 min. past 2, morning. 1688, William III. landed.
5	Tu	7 1 4 26	Jer. xxxvii. 11—21, xxxviii. Jude.	1826, T. Thomas (Devonshire Sq.) d., aged 63. Moon sets, 39 min. past 5, afternoon.
6	W	7 3 4 24	Jer. xxxix., xl. 1—6. John i. 1—34.	1817, Princess Charlotte died. 1692, Dr. Jos. Stennett born.
7	Th	7 5 4 22	Lamentations i. John i. 35—51, ii.	Moon rises, 24 min. past 10, morning. Moon sets, 56 min. past 6, evening.
8	F	7 7 4 21	Lamentations ii. John iii.	1674, John Milton died. Moon sets, 43 min. past 7, evening.
9	S	7 9 4 19	Lamentations iii. John iv. 1—42.	1841, Prince of Wales born. Moon sets, 36 min. past 8, evening.
10	LD	7 11 4 17	Psalms. Psalms.	Sunday School Union Lessons, Acts xiv. 1—22, Gen. xlix.
11	M	7 12 4 16	Jer. xl. 7—16, xli. John iv. 43—54, v. 1—16.	1793, Thomas & Carey arrived in Calcutta. Moon's first quarter, 15 min. past 11, night.
12	Tu	7 14 4 15	Jer. xlii., xliii. John v. 16—47.	1840, Geo. Parsons (Monghir) died, æt. 28. Moon sets, 38 min. past 11, night.
13	W	7 16 4 13	Jer. xlv. John vi. 1—40.	1840, Clarke & Prince embarked for Africa. Moon rises, 16 min. past 2, afternoon.
14	Th	7 17 4 12	Jer. l. John vi. 41—71.	Moon sets, 47 min. past midnight. Moon rises, 37 min. past 2, afternoon.
15	F	7 19 4 10	Ezekiel xxxiii. John vii. 1—31.	Moon sets, 52 min. past 1, morning. Moon rises, at 3, afternoon.
16	S	7 21 4 9	Ezekiel xxxiv. John vii. 31—53.	1830, Earl Grey became Premier. Moon rises, 19 min. past 3, afternoon.
17	LD	7 23 4 7	Psalms. Psalms.	Sunday School Union Lessons, Acts xvi. 1—15, Deut. xi.
18	M	7 24 4 6	Ezekiel xxxvii. John viii. 12—59.	Moon sets, 19 min. past 5, morning. Moon rises, 7 min. past 4, afternoon.
19	Tu	7 26 4 5	Daniel iii. John ix.	Moon sets, 32 min. past 6, morning. Full Moon, 35 min. past 4, afternoon.
20	W	7 28 4 4	Daniel iv. John x.	Moon sets, 49 min. past 7, morning. Moon rises, 12 min. past 5, afternoon.
21	Th	7 29 4 2	Daniel v. John xi. 1—46.	1824, Wm. Groser (Watford) died, aged 55. 1840, Princess Royal born.
22	F	7 31 4 1	Daniel vi. John xi. 47—57, xii. 1—9.	Moon sets, 8 min. past 10, morning. Moon rises, 52 min. past 6, afternoon.
23	S	7 33 4 0	Daniel ix. John xii. 20—50.	Moon sets, 7 min. past 11, morning. Moon rises, 54 min. past 7, evening.
24	LD	7 34 3 59	Psalms. Psalms.	Sunday School Union Lessons, Acts xvi. 16—40, 2 Chron. xx. 5—30.
25	M	7 36 3 58	Ezra i., iii. John xiii.	1748, Dr. Watts died. Moon rises, 21 min. past 10, night.
26	Tu	7 38 3 57	Ezra iv. John xiv.	Moon's last quarter, 32 min. past 12, noon. Moon rises, 38 min. past 11, night.
27	W	7 39 3 54	Haggai i., ii. John xv.	Clock after sun, 12 minutes, 12 seconds. Moon sets, 36 min. past 1, afternoon.
28	Th	7 41 3 55	Zechariah i., ii. John xvi.	Moon rises, 57 min. past midnight. Moon sets, 23 min. past 2, afternoon.
29	F	7 42 3 55	Zechariah iii., iv. John xvii.	Moon rises, 12 min. past 2, morning. Moon sets, 23 min. past 2, afternoon.
30	S	7 44 3 54	Zechariah xii., xiii. John xviii. 1—27.	Moon rises, 27 min. past 3, morning. Moon sets, 46 min. past 2, afternoon.

REVIEWS.

The Bible Student's Guide to the more correct understanding of the English Translation of the Old Testament, by reference to the Original Hebrew. By an Alphabetical Arrangement of every English Word in the Authorized Version, the corresponding Hebrew may at once be ascertained, with its peculiar signification and construction. By the Rev. W. WILSON, D.D., Canon of Winchester. London: Wertheim and Mackintosh. 1850. Quarto, pp. xv., 596.

Books which are adapted to render assistance in investigating the precise meaning of inspired language have a peculiarly strong claim on our attention, our denomination being dependent for its existence on the principle that divine commands must be observed with literal exactness. We give precedence therefore to this volume over many others published before it, which are waiting for that examination without which we cannot give a trustworthy report respecting their value. Another motive impels us to hasten our notice of this publication. The time of year is at hand at which it is the custom of some fellow-helpers to the truth to present their pastors with valuable tokens of their esteem. To any studious minister, we are quite sure that this would be an acceptable gift. The most learned Hebraian would not say when he had inspected it that it could be of no service to him; and the merest tyro would not find himself incompetent to use it advantageously. We shall proceed therefore to give a general idea of its character. If any reader should think that this article must necessarily be too abstruse to interest him, let him turn to the next, in which he will find

something more lively; but even unlearned Christians will readily acknowledge that it is good that their teachers should be apprized of the existence of works calculated to aid them in their endeavours to ascertain the meaning of those holy writings which are able to make the man of God perfect, "thoroughly furnished unto all good works."

The author describes his work as "the result of almost incredible labour," which it certainly must be, and gives the following account of its history:—

"It was commenced for the purpose of carrying out the benefit of Taylor's Concordance, in illustrating the precise meaning of Hebrew words; to be a kind of manual of consultation when longer time could not be spared for further investigation. The force of an English word could not be depended on for giving a correct and precise meaning to it in any explanation of scripture. It was felt also, that many Hebrew words are rendered by the same English word, which being in a certain degree synonymous, yet require a distinction of meaning according to their use in the original. And sometimes a fair and suitable meaning may be assigned to an expression viewed only in the English translation, as Cruden has done in his Concordance, which is not borne out by the original, or may even be found contrary to it; so that deductions drawn from that meaning must be altogether unwarranted or absolutely erroneous. Taylor's illustrations of the meaning of the original are frequently very striking, and the explication of certain phrases very happy. The author had collected these under the corresponding English words, when it occurred to him that the undertaking might be made useful to others, and improved by consulting other works.

"His next object was to give the construction of the original, and so to arrange the work that the reader might be able at once to find it. . .

"He believes the present work is the nearest approach to a complete concordance of every word in the original, that has yet been made: and as a concordance, it may be found of great use to the bible student, while at the same

time it serves the important object of furnishing the means of comparing synonymous words, and of eliciting their precise and distinctive meaning.

"The knowledge of the Hebrew language is not absolutely necessary to the profitable use of this work; and it is believed that many devout and accurate students of the bible, entirely unacquainted with it, will derive great advantage from frequent reference to these pages. The author earnestly recommends it to the adoption of all ministers of God's word, and that they would make it the depository of such critical remarks as may occur to them in the course of their reading. For this purpose the volume has been printed on paper that will bear the ink. An interleaved copy would further serve this purpose, and induce the habit of accurate attention to the sacred scriptures by the care taken to note down every verbal criticism of importance."

The nearest approximation to this work with which we are acquainted is The Bible Student's Concordance, by Aaron Pick, which we reviewed in our number for January, 1846. Dr. Wilson's

work is however more comprehensive than that: it gives so much of the grammatical construction, in addition to the signification, as to afford the same assistance in regard to the Hebrew as Dawson's Lexicon affords in regard to the Greek. In noticing Pick, we gave some specimens, one of which was the word WASH; we will pursue the same course in this instance, giving the words BATHE and DIP. Our reason for selecting these words will be readily perceived, and duly appreciated by those who remember how frequently baptist ministers are summoned to defend their sentiments against the assertions of gentlemen who profess much scholarship. We will also subjoin in each case the word as given in Pick's Concordance, that our readers may see clearly the difference between the modes of treatment adopted by the respective authors.

WILSON.

BATHE.

רָחַץ to be thoroughly wet, moistened; to be satiated, or drunk. PIEL *pret.* Is. xxxiv. 5; *comp.* Jer. xlv. 10. Deut. iii. 42.

רָחַץ to wash, cleanse; to bathe. KAL *pret.* Lev. xv. 5, 6, 7, 8, 10, 11, 13, 18, 21, 22, 27, xvi. 26, 28, xvii. 15; Num. xix. 7, 8, 19, *fut.* Lev. xvii. 16.

PICK.

BATHE.

¹ רָחַץ *Rokhats*, to bathe, in all passages. Except:—

² רָוַח *Rovoh*, to satiate, satisfy.

BATHED.

² Isaiah xxxiv. 5.

WILSON.

DIP.

¹ טָבַל to plunge, or dip in any liquid, to dye. KAL ^a *pret.* ^b *fut.* ^c *part.* Poel. NIPHAL. ^d *pret.*

² קָמַח to smite; to imbrue the hand, sword, or foot in blood. KAL *fut.*

Gen. xxxvii. 31.

1 b. Num. xix. 18.

1 a. 1 Sam. xiv. 27.

1 b.

Ex. xii. 22.

1 a. Deut. xxxiii. 24.

1 c. 2 Kings v. 14.

1 b.

Lev. iv. 6, 17.

1 a. Jos. iii. 15.

1 d. viii. 15.

1 b.

ix. 9.

1 b. Ruth ii. 14.

1 a. Ps. lxxviii. 23 *

2.

xiv. 6, 16, 51.

1 a.

* *marg.* or, red.

PICK.

DIP—ED, DIPT.

טָבַל *Toval*, to dip, in all passages.

In the second instance, Pick's omission of the word *דִּיפ*, rendered dip in Psalm lxxviii. 23, is apparently an oversight.

To Dr. Wilson's work there is appended a comprehensive Hebrew and English Index, extending to a hundred pages, designed to furnish the reader with the various renderings of the several Hebrew words referred to in the volume; that which is the most frequent translation of each word being put in small capitals.

One deficiency we have observed, of sufficient importance, we think, to require that it should be remedied in a supplement. Proper names are not to be found generally, either in the body of the work or in a separate list. A few are interspersed with the appellatives, but not many. There is Adam, but not Eve; Meribah, but not Jerusalem. There is nothing to elucidate the meaning of this important class of words, a knowledge of which is often necessary to the interpretation of the passages in which they occur.

It may enable some of our friends to form an idea of the immense value of such a publication as this, if we add that thirteen different Hebrew words are rendered, in the common version, by the single English word *abhor*, and fifteen different Hebrew words by the single English word *abide*. Dr. Wilson observes that "the use of this work will show in a very convincing manner the disadvantage in our version of a more uniform rendering not having been adopted by the translators. Different renderings of the same word have in many cases been resorted to, as it would seem, rather for the sake of variety than for the purpose of conveying any precise meaning in distinction." He deprecates the substitution of any other version for that so long used; but suggests that "an edition in which a more uniform translation of certain

words, and a more literal version of certain expressions and phrases, might be appended to the text, would be a boon to most readers."

God in History; or, Facts Illustrative of the Presence and Providence of God in the affairs of Men. By the Rev. JOHN CUMMING, D.D., Author of "Christ Receiving Sinners," &c. &c. London: J. F. Shaw. 16mo., pp. 156.

The Hand of God in History. By MORRIS READ, A.M. With an Introduction, Additions, and Notes, by the Rev. Henry Christmas, M.A., F.R.S., F.S.A., Member of the Royal Academy of Archaeology of Madrid, Minister of Verulam Episcopal Chapel, Lambeth. Author of "The Cradle of the Twin Giants." Librarian and Secretary of Sion College. London: R. Bentley. 16mo., pp. 402.

THE titles—not to be admired—and the general structure of these two works render it probable that the one suggested the other. They are alike in their plan and in their defects, but not in their details; so far alike as the labours of honest men may be; so far different as the labours of independent men must be.

Dr. Cumming's work is the expansion of a lecture delivered in London two years ago to young men. It contains many facts which it would be useful to his audience to know; and the author's name is sufficient proof of its being distinguished by a devout spirit and great rhetorical force; but beyond these narrow limits we cannot conscientiously extend the language of commendation.

"I assume," writes Dr. Cumming, "that whatever evil, sin, imperfection, disorder, may appear in history, or in the world, are not of God, but interpolations. . . . I assume that all the good that is developed in history—all beneficent, holy, happy issues that evolve from the intermingling conflicts

of persons, principles, passions — are directly from God."

Of course Dr. Cumming has reasons for these assumptions: and in lecturing to his "noble audience," his mind, had it been well disciplined, would have summoned all its powers to the high task of setting forth those reasons. Instead of which he has employed himself in sketching with elaborate prettiness a variety of incidents, and then affirming that God was in them. The style is without simplicity; and the glittering thoughts and bold assertions exhibit a sovereign independence of logical requirement. One is wearied with strange antitheses and alliteration, admitting of no repose, excepting where Dr. Cumming refreshes the reader by a quotation. We write thus strongly because we fear greatly that the tendency of such instructions on the young is to create and foster bad taste, and to generate the very scepticism which the eminent preacher would be the first to deplore. It is deeply to be lamented that Dr. Cumming should waste his unquestioned abilities on merely rhetorical effect. Theological rhetoric—especially where the rhetoric is of a high order like Dr. Cumming's—is perhaps the worst form which human language can assume.

The second work mentioned above is of American origin, and has been reprinted in England "with an introduction, additions, and notes," or, as we should read, "with an introduction, alterations, omissions, additions, and notes;" for Mr. Christmas informs us that he has made both omissions and alterations. Mr. Read, the author, is a republican, and an opponent of the union between church and state; and the English editor has thought himself at liberty to denude the work of its anti-monarchical and its ecclesiastical heresies. He has also subjoined "a chapter on the operations of our own

missionary societies," meaning thereby missionary societies in connexion with the church of England. The liberty thus taken with Mr. Read's work is probably quite legal; but we cannot think it honourable. The author of "The Cradle of the Twin Giants" had clearly the full right to introduce as many notes of his own as he pleased in refutation of American errors; but beyond these limits he ought not to have intermeddled with the original work. No man likes to have his published opinions garbled and encumbered with impertinent addenda; and clerical literature certainly ought not to be thrust without the range of the divine law—"as ye would that men should do to you, do ye even so to them."

The American work as presented by the English editor extends to four hundred pages, being four times as large as Dr. Cumming's, and it is decidedly the better of the two. As a repertory of facts—not however in all cases carefully authenticated—it will be found very interesting; and, to the reader who is both discriminating and pious, very useful. It is a book of materials—of materials ill digested and often misapplied. He who reads with discrimination but without piety, will probably find in Mr. Read's crude assertions food for his worst doubts. He who reads with a pious spirit but without much discrimination, will find himself at the close of the book more than ever disposed to sing—

"Great God of providence! thy ways
Are hid from mortal sight,
Wrapped in impenetrable shades."

The two works have been represented as similar in their defects. Neither author seems to have felt the necessity of forming a definite notion of the meaning of the word "providence." Each has selected a variety of occurrences which he deemed the most telling,

being somewhat influenced in that selection by his own peculiar creed, religious and political. The occurrences are graphically described, and then follows the confident inquiry whether any one can fail to see the hand of God in them. Dr. Cumming assures us that "God was in the Parthenon as truly as in Solomon's temple, working out the experiment in the one how little man can do, and showing the great truth in the other how gloriously God can teach." Mr. Read informs us that "inventive providence gave birth to the science of navigation." The Englishman rises to a climax as he exclaims, "love to God and loyalty to our queen are inseparable twins:" the American avers that "pure Christianity is republican;" and that as the old world, because crippled and paralyzed by monarchical institutions, affords no fit scene for its full manifestation, Providence has provided for it a proper sphere among the republican institutions of the west. Both these writers unhesitatingly represent the most bloody wars as being from God. Mr. Read speaks of God as "letting loose the blood-hound of Corsica," as commissioning a people "skilful in carnage" to remove the obstacles to the evangelization of India, and "the scourge of war and British cannon" to break in pieces the brazen gates of China: Dr. Cumming finds in our horse-guards (which "if needed would ride down invading troops like nine-pins") the sinews, and, in the grace of God, the life of the body politic; rising in confidence he affirms that the "decision, speed, and splendour with which Nelson swept the seas, were undeniably of God;" and endorsing the words of Alison "the most faithful, eloquent, and correct Christian writer of history," he declares the naval hero to have been marked out by the achievements of his later years as "the great defender of Christianity." Mr. Read admires the

wisdom of Providence in its having prevented, by means of the fanaticism of American abolitionists, the premature emancipation of the slaves of Delaware, Maryland, Virginia, and Kentucky: Dr. Cumming finds the cause or the effect of an angry Providence in the fatuitous act of 1829, which introduced the vassals of the pope among our legislators. Mr. Read has made the discovery that "coal is protestant," and that we should search in vain "the world over to find any considerable deposit of this agent, excepting where the English language is spoken, or where the protestant religion is professed." Dr. Cumming seems much affected by the conjunction of the discontinuance of the grant to the Kildare schools in September, 1831, and the appearance of the cholera in February, 1832. The American author asserts that "the whole enormous fabric of Mahometanism is one vast monument or arrangement of Providence in conducting the affairs, especially the moral government of the world:" the popular English preacher, intending we presume to show his superiority to the facts of geology, asserts that "the Andes, the Alps, the Pyrenees, hold in their gigantic bosoms the demonstrative evidences of the flood."

Of the two works that lie before us we cannot honestly tell our readers that the smaller is worth the purchase money; and Mr. Read's, though containing a very large assemblage of facts, is more unguarded in its statements of a difficult subject than Dr. Cumming's. All manner of things are ascribed in the boldest terms of dashing declamation to the supreme Arbiter, as though providence were but another name for blind fate decreeing all things both good and bad: so much so, that he who should have no clearer light on the doctrine of providence than these volumes afford, would be like a man

walking on a quagmire at night with fogs and wildfires all around him. So indiscriminating in truth are these treatises that their authors might very consistently have commenced with the first acts of man, and chronicled all human deeds, piously subjoining to each high-wrought paragraph of description the convenient interrogative, "Can we doubt that God was in this chapter of our history?"

It is not by such vague dogmas—we were about to write dogmatism—that the profoundly interesting subject these authors treat of, is to be commended to the thoughtful, above all to the sceptical young men of the present day. If they find the despicable meanness of Tresham in betraying his accomplices in the murderous gunpowder plot, the policy "so finely developed" by Mr. Pitt, "the heroism of THE DUKE," the Reform Bill, and free trade, the spiritual desolation of India, the noxious harvest of sin, all alike ascribed to God, they will be likely to infer—and assuming the premises we submit they would justly infer—that men are machines, and moral government among them but a name. Such teaching, if not counteracted by their own good sense, will conduct them to one of these two issues; either to the atheism of Robert Owen, or to the equally unreasonable creed enunciated in the notorious phrase, "God the doer of all things:" both of which issues, though differing greatly in some of their practical developments, leave us in the thickest darkness of absolute fatalism.

In tracing "the hand of God in history," that is, in the events which history records—for in this sense both authors use the word "history"—it would seem obvious to seize at once upon the fact that men are voluntary agents, free to do, as the things which are pleasing, so those which are displeasing to God. When they do wrong

certainly their actions must be regarded as their own, not their Maker's. This fundamental distinction lies at the basis of the entire subject, and should be felt by both writer and reader in every line of the discussion. We would not be misunderstood as intimating that this distinction is not admitted in the volumes before us. Mr. Read introduces it; and Dr. Cumming asserts it very forcibly: but both seem in the details of their work frequently to lose sight of it, and to write as though they did not assent to it. "Forcing none," writes Dr. Cumming, "God adjusts, arranges, and directs all." And again, "all history has its impulse and its course from God." It occurs to us that history as given faithfully in the first chapter of the Epistle to the Romans is very dark and loathsome, and yet according to Dr. Cumming it had its impulse and its course from God. Neither Mr. Read nor Dr. Cumming we are persuaded mean this. They have allowed themselves to write without thinking out their subject. Mr. Read has exhausted himself in a very laborious collection of facts: and Dr. Cumming has been far too intent on an ornate and swelling speech to trouble himself with the toilsome and precise thought which his high theme demanded.

Had it been affirmed that "God adjusts, arranges, and directs all" that is good in the world, and that all the voluntary actions of men which are according to truth have their "impulse and course" from above, the statement had been unobjectionable, inasmuch as all holy emotions and actions arise from powers created by God, and exercised according to his will and law; but to assert with Dr. Cumming that all *these* things are *directly* from God would be a manifest error. If further it had been affirmed that God educes good from all the evil which men do, the sentiment

had been both reasonable and scriptural, for "the Lord reigneth;" so reigneth that no creature, however wicked, can wander without the range of the divine control. The circumference of the divine designs is all embracing; and as there is no atom of material existence that is not girdled and bound by laws which illimitable wisdom framed and omnipotence enforces, so is there no creature, however subtle or however insignificant, no act, or thought, or emotion, that is not with equal certainty controlled in its results by the laws of God's moral government. If man could not "adjust and arrange" the events of his own life in opposition to the will of God, he would not be free. If he could rebel, without being overruled and used as an instrument for effecting ultimately the divine purposes, rebellion would be triumphant. In the former case moral government could not exist. In the latter it would be a failure.

Dr. Cumming oracularly declares that "all history has its impulse and its course from God." We submit that the very opposite of this dogma would be much nearer the truth. The current of human affairs has been muddy and poisoned because it had its fountain in the human heart, every man being "drawn away of his own lust and enticed;" or because it gushed up "from beneath." The annals of all time depict men as grovelling in the lust of the flesh, the lust of the eye, and the pride

of life; and these things are not "of the Father," either in their impulse or their course. Sodom and Gomorrah were cities tenanted, there is reason to believe, by a numerous and busy population; and the imaginations and deeds of the people were evil, and that continually. In their destruction they were made an ever-enduring monument of justice, and a warning to all subsequent generations of mankind; God thus making the wickedness of men to praise him. Are we to say that their wickedness had its impulse and its course from God? Dr. Cumming would be the first to recoil from so atrocious a sentiment. But then so able a man should be careful not to contradict himself.

The most agreeable part of our task remains. Believing that these authors have not wisely expounded the doctrine of Providence; doubting whether either of these volumes could be safely put into the hands of our children, we cheerfully admit that there is much in both to be commended: and instead of crowding into the remainder of the page a few lines of quotation in small type, we print in another part of our present number a quotation from each which will give the reader a tolerably correct view of the style both of the American author and of the preacher whose celebrity has been increased by his having been summoned to preach before the queen.

BRIEF NOTICES.

The Blank-Paged Bible. The Holy Scriptures of the Old and New Testaments; with Copious References to Parallel and Illustrative Passages; and the alternate pages ruled for Manuscript Notes in a manner hitherto unattempted. London: Samuel Bagster and Sons. 8vo. Turkey morocco, gilt edges.

The value of an interleaved bible is a topic

on which it cannot be necessary to expatiate. That student of the sacred pages who does not know by experience the advantage of such a companion must have sustained perceptible losses enough for want of it to lead him to wish that he had enjoyed its assistance from the beginning of his course. This is however on a plan more convenient than any other that we

have seen. On the left side of the book there is in a clear legible type the text of the common English with a central column of references; on the right side ruled paper for manuscript notes divided into columns corresponding with those of the text by a central line. There are also seven or eight useful maps; a Chronological Arrangement of the Books of the Old and New Testaments; an Itinerary of the Children of Israel from Egypt to Canaan; an Index of Subjects, and some other valuable appendices. The publishers have not expressed an undue estimate of their production in saying that they are assured that in preparing this volume they supply a desideratum, and "they earnestly hope the facilities it affords may lead to an increased acquaintance with the sacred scriptures."

An Exposition of Our Lord's Intercessory Prayer: with a Discourse on the Relation of our Lord's Intercession to the Conversion of the World. By JOHN BROWN, D.D., Senior Minister of the United Presbyterian Congregation, Broughton Place, Edinburgh, and Professor of Ezegetical Theology to the United Presbyterian Church. Edinburgh. 1850. 8vo., pp. 255. Price 7s. Cloth.

The sublimity of the seventeenth chapter of John exceeds that of any other portion of the New Testament. If any one doubts this, let him attempt to read it in public, and he will find his inability to do it justice. The writer of this notice has preached through it twice; once in a course of six sermons, and once in a course of eighteen. In preparing for these discourses he weighed every phrase very carefully; but he has never been able to read the chapter aloud, though he has often tried, in a manner at all satisfactory to himself. To read any address impressively, it is necessary to enter into the feelings of the speaker, and to identify oneself with him in spirit; but the feelings of the Son of God on this occasion were peculiar—feelings to which no mere creature can rise. His conscious equality with the Father is visible throughout, blended with the humility and submission of the Righteous Servant. He asserts his own original greatness, pleads his own obedience, and urges his exact and faithful performance of the arduous duties connected with his mission. It is not the mere man addressing his God, it is the Only Begotten speaking to "his own Father," from whose bosom he had come, and to whom he was about to return assured of his Father's complacency. Such a portion of scripture above all others requires in a commentator the reverence and meekness pertaining to experienced wisdom. We are glad therefore to receive this addition to Dr. Brown's valuable Expository Discourses. His investigations are conducted in the right spirit, and a devout student will derive much profit and pleasure from this condensed view of their results. In some points, we must admit that Dr. Brown's interpretations differ from our own, but this is not proof that he is mistaken. We regret, however, that he has introduced so much debatable matter respecting the Evangelical Alliance, a vindication of whose basis seems to us to be at least irrelevant.

The Life and Epistles of St. Paul: comprising a Complete Biography of the Apostle, and a Translation of his Letters inserted in Chronological order. By the Rev. W. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge; and the Rev. J. S. HOWSON, M.A., Principal of the Collegiate Institution, Liverpool. With very Numerous Illustrations on Steel and Wood of the Principal Places visited by the Apostle, engraved expressly for this Work, from Original Drawings made on the Spot by W. H. Bartlett, and by Maps, Charts, Coins, &c. London. 4to. Parts VII., VIII., and IX. Price 2s. each part.

A notice appended to the last of these parts announces that it has been considered desirable to complete the work in a smaller number of parts than was originally designed, and that therefore, in future, double the quantity of letterpress and only half the number of plates will be given with each part. "It was originally contemplated to complete the work in thirty parts, at two shillings each; it is now intended to complete it in about twenty parts, containing exactly the same quantity of letterpress as was originally contemplated at two shillings each." This alteration of plan is in our view an improvement. The history has now proceeded as far as the conclusion of the fifteenth chapter of the Acts. The work is to be continued every alternate month.

Health, Disease, and Remedy, Familiarly and Practically considered, in a few of their relations to the Blood. By GEORGE MOORE, M.D., Member of the Royal College of Physicians, &c., &c. London: Longman and Co. 1850. 12mo., pp. 372.

Some extracts from this interesting volume, which the author describes as "a running comment on a few prominent truths in medical science, viewed according to the writer's own experience and on the principles of common sense," were given in our number for October; and more would have been given in the present number had not other claims interfered with our intention. The subjects of the chapters are The Vital and Chemical Relations of the Blood—the Circulation of the Blood—Conditions essential to the Formation of healthy Blood—the Relation between Digestion, the Circulation of the Blood, Respiration, and Action—Rest and Sleep—Observations on Food in relation to Climate and Condition—Preparation of Food and the use of Condiments—Beverage—Mental Influence—the Sympathy between the Skin and the Internal Organs—Infectious Agencies—the Means of preventing Infection and Predisposition to Disease—Bodily Condition and Temperament—Nursery Hygiene—Science and Quackery—the Art of Healing in some of its Principles and Appliances—Natural Medicine, Regimen and Diet—Cold and Heat—Bathing—Mineral Waters and their Virtues—The Causes and Cure of Consumption. Dr. Moore's object has been "to assist the unprofessional reader to form a sober estimate of physic, and enable him to second the physician's efforts to promote health; and throughout there has been a desire

that even the professed medical student might, if he looked, find in the volume a few hints of some value to himself."

A Martyrology of the Churches of Christ, commonly called Baptists, during the era of the Reformation. Translated from the Dutch of T. J. Van Braght. Edited for the Hanserd Knollys Society, by Edward Bean Underhill. Vol. I. London: Printed for the Society by J. Haddon, Castle Street, Finsbury. 1850. 8vo., pp. xliii., 447.

Through some accident, we did not receive this volume till two or three weeks ago. It has been for months in the hands of many of our friends, and they have had opportunity to form a deliberate estimate of its value. It would be scarcely seemly for us to say much about it now. It is a translation, by the late Rev. Benjamin Millard of Wigan, of a portion of a Dutch folio, which was published nearly two hundred years ago at Dordrecht. The author was a Mennonite minister in that town, who died there in 1665. He performed the same office for the martyrs of the Netherlands which John Fox performed for those of England. We are the more indebted to him for this as baptists abounded in that district, though in most protestant martyrologies they have either been passed over or mentioned without reference to their opinions on subjects in which the writers did not agree with them. It is pleasant that now so long after their decease, their principles and sufferings should be brought into day-light, and placed in the view of some who will revere their memory. It reminds us of the astonishing revelations of the last day when the decisions, not only of high born tyrants and ecclesiastical synods, will in many cases be reversed, but also public opinion derived from unfair and partial records. From the court to be held then there will be no appeal, and many, of whom the world was not worthy, must wait till then for their vindication; but it may be advantageous to some who live in the interim that part of the evidence then to be brought forward by the Advocate whose plea will be conclusive should now be adduced and rendered public.

Ministerial Usefulness. An Address delivered to the Students of Horton College, Bradford, at the Annual Meeting, August 7, 1850. By JOSEPH BURTON, Grimsby. Leeds. pp. 16. Price 2d.

Few living men have been better prepared for the discussion of this subject by opportunities for personal observation than our brother Burton. In Jamaica, in the Bahamas, and in various parts of this country, he has seen much both of ministerial success and of ministerial disappointment, and we can assure our brethren that his remarks are deserving of serious consideration.

Puritan Gems; or, Wise and Holy Sayings of the Rev. THOMAS WATSON, A.M., one of the Ejected Ministers on Bartholomew's Day, 1662. Edited and Arranged by the Rev. John Adey. London: Snow. 32mo., pp. 128. Cloth, gilt edges.

With great regret we have discovered that a

notice of this small publication which we wrote three months ago slipped away unaccountably, without being missed, and consequently did not appear. It would have gratified us personally to have aided our esteemed brother, the pastor of the independent church in Bermondsey, in the benevolent object he had in view, in editing this collection of pointed sentences and short paragraphs from the writings of a man eminent in his day for piety and gifts, who suffered for his attachment to truth, and who died suddenly in his study while engaged in secret prayer.

Friendship with God: a Sermon preached before the Bristol Association of Baptist Churches, held at Frome, May 22, 1850. By CHARLES STANFORD of Devizes. With a Preface by JOHN SHEPPARD, Esq., Author of "Thoughts on Devotion," &c. Published by Request. Third Edition. London: Hamilton, Adams, and Co. 16mo., pp. 26.

Mr. Sheppard says, "The discourse, as heard, so interested and, I hope, edified me, that I was impelled to urge its publication at a large social meeting soon after its delivery, expressing at the same time a special wish that it could be printed verbally as uttered, if memory would enable the speaker to recall his very words." As many will pay more attention to Mr. Sheppard's opinion than to that of a common man, we will present them with his reason for believing that the thoughts will suffice to vindicate his desire and that of other friends for their publicity. "They appear to me imbued with a certain freshness, nobleness, simplicity, and fervour, adapted to excite and cherish the best and sublimest aspirations, those which covet the friendship of our Divine Benefactor; to which his loving-kindness still invites and warns us, while a cold inane philosophism labours to exclude and degrade us from it, by seeking to make void the paternal and filial relations between God and man, and to substitute for Christian faith the cheerless subtleties of pantheists."

The Gospel in Central America; containing a Sketch of the Country, Physical and Geographical—Historical and Political—Moral and Religious: a History of the Baptist Mission in British Honduras and of the Introduction of the Bible into the Spanish-American Republic of Guatemala. With a Map of the Country. London: Charles Gilpin. 1850. 12mo., pp. 588.

Though the author's name does not appear on the title-page, a "Note of Introduction" follows, bearing the signature, "Frederick Crowe, Messenger of the Church at Belize." A large portion of the volume relates to matters directly or indirectly connected with differences between Mr. Crowe and Mr. Henderson of Belize, on the one side, and Mr. Buttfield, Mr. Kingdon, and the Committee of the Baptist Missionary Society, on the other. The editor of this Magazine, as a member of the committee, having concurred in decisions which Mr. Crowe impugns, if he were now to review fully and frankly what Mr. Crowe has written, it would be thought that he occupied the incompatible

posts of defendant and judge. His refraining from remarks will not be understood, he trusts, as an admission of the correctness of Mr. Crowe's representations. The volume is designed to subserve the interests of what is called the "Honduras Mission Fund." It states that contributions will be received by three well known members of our denomination, Messrs. Norton, Bowser, and Oliver; and the editor, though he would not think it right to use efforts to promote their object, has not the slightest desire to obstruct them in their kindly-intended undertaking.

Chapel and School Architecture, as appropriate to the Buildings of Nonconformists, particularly to those of the Wesleyan Methodists. With practical directions for the erection of Chapels and School Houses. By the Rev. F. J. JOBSON. With Numerous Plates and Illustrations. London: Hamilton, Adams, and Co. 8vo., pp. 191.

This volume possesses many attractions, and it will doubtless be very acceptable to the large community for whose use it is published. The author, however, remarks justly that "Wesleyan methodism has particular wants to be provided for in the arrangements of its public buildings." We venture to add that it has particular tastes arising from its intermediate position between the ecclesiastical establishment and dissent, and its desire to approximate to the habits and aspects of the national church. In accordance with this is that preference for the Gothic style of architecture which Mr. Jobson evinces strongly and endeavours strenuously to promulgate, but for which we have not the slightest sympathy. We should greatly regret the prevalence of this taste in the baptist denomination. There are persons to whom it will appear absurd to connect the character of a building with the principles of the worshippers, but at the risk of calling forth ridicule we will say, that the associations connected with Gothic architecture are to us repulsive, and that a Gothic edifice cannot be in our view an outward and visible sign of that simplicity which ought to characterize religious services under the Christian dispensation.

Church and Chapel Architecture, from the earliest period to the present time, with an account of the Hebrew Church; to which are added One Thousand authenticated Mouldings, selected from the best examples which this country contains. By ANDREW TRIMEN, Architect. London: Longman and Co. 12mo., pp. 308. With 53 Plates.

We ought perhaps to apologize, in this case, for a neglect that has been more apparent than real. We placed this work in the hands of a gentleman peculiarly competent to do it justice; but his engagements having interfered with his purposes, he has returned it without having written a sentence. It contains much that will interest the general reader, including many hints which deserve the consideration of persons preparing to erect buildings for public purposes.

Mr. Morell, and the Sources of his Information: an Investigation of his Philosophy of Religion. London: Ward and Co. 16mo., pp. 54.

On the back of the title-page, we find the following extract from Lord Bacon's Apophthegms: "The book for deposing King Richard the Second, and the coming in of Henry the Fourth, supposed to be written by Dr. Hayward, who was committed to the Tower for it, had much incensed Queen Elizabeth; and she asked Mr. Bacon, being then of her counsel learned, 'Whether there were any treason contained in it?' Who intending to do him a pleasure, and take off the queen's bitterness with a merry conceit, answered, 'No, madam; for treason I cannot deliver an opinion that there is any, but very much felony.' The queen, apprehending it gladly, asked, 'How and wherein?' Mr. Bacon answered, 'Because he had stolen many of his sentences and conceits out of Cornelius Tacitus.'" If any of our readers are admirers of Mr. Morell's writings, they will do well to consult this small publication, in which many of Mr. Morell's "conceits" are traced to the German Schleiermacher, and the French Cousin,—"a writer he does not mention in his swollen list of names." To this his castigator applies Milton's pungent observation, that "such kind of borrowing as this, if it be not bettered by the borrower, among good authors is accounted plagiary."

The Young Mother; or, Affectionate Advice to a Married Daughter. London: R.T.S. 24mo., pp. 218.

Who can describe or who overrate the responsibility of a young mother! In proportion to that responsibility is the importance of her being supplied with sound and practical advice. Had we not seen this little volume the source whence it is issued might have served as a guarantee of its general excellence. Having carefully perused it we affirm it to be one of the very best works on one of the most important of subjects. Written by an experienced Christian mother in an easy familiar style, it will doubtless be read extensively, with interest and great benefit.

The Wall's End Miner; or, a Brief Memoir of the Life of William Crister. By JAMES EVERETT, author of "The Village Blacksmith," &c. Third Edition. Manchester: Thomas Johnson. 24mo., pp. 238. Price 1s. 6d.

The sayings and doings of a poor and uneducated, but zealous and spiritually-minded man, are recorded in this small volume, which is calculated to stimulate to similar devotedness. His history furnishes also an illustration of some of the objectionable, as well as some of the attractive features of Wesleyan methodism. The author is one of the recently expelled ministers.

Religion Teaching by Example; or, Scenes from Sacred History. By RICHARD W. DICKINSON, D.D. Glasgow: Collins. 12mo., pp. 328.

Interesting discourses founded on the most

striking narratives of holy writ. Evangelical truth and practical appeal are largely and naturally introduced. The volume is well adapted for Sunday family reading.

Letters on Happiness, Addressed to a Friend. By the author of "Letters to my Unknown Friends." London: Longman. Fcp. 8vo., pp. 258.

The duty of seeking temporal happiness is here stated, defended from objections, and well illustrated by a reference to the influences exerted on the moral character by external circumstances favourable to happiness. We do not imagine that there are many who doubt or disregard the duty treated of; but others may learn from the book, which seems to be the production of a thoughtful and well-read Christian, many important lessons on the regulation of health, circumstances, and tempers of mind.

The Lighted Valley; or, the Closing Scenes of the Life of Abby Bolton. By One of her Sisters. With a Preface by her Grandfather, the Rev. W. JAY, Bath. London: Hamilton, Adams, and Co. Fcp. 8vo., pp. 194. Cloth.

The subject of this memoir—a granddaughter of the venerable Jay—was an amiable and pious young lady, who died in her twenty-third year. To her relatives and acquaintance the book will, doubtless, prove interesting and profitable; and for them it is especially adapted. Others, however, particularly those of similar age, will probably find it useful; though it might perhaps be thought to be somewhat too evident that the portrait has been traced by a sister's pencil.

The Consequences of Atheism. By the Rev. T. POTTENGER, Minister of Tuthill Stairs Chapel. Newcastle-on-Tyne: Ross. 12mo., pp. 24.

Emissaries from London, lecturing at Newcastle, have recently uttered in the presence of crowds of working men expressions respecting the long-suffering Creator which seem to us too awful to be printed. To counteract the evil, Mr. Pottenger has delivered three lectures on Atheism—Infidelity—and Christianity, the first of which now lies before us in the form of a tract. It is adapted for general circulation wherever atheism may prevail, both on account of its own merits, and because it directs attention to a much larger work on the same subject which is too little known in this country, though justly appreciated in the United States; we mean Dr. Godwin's "Lectures on the Atheistic Controversy."

Hints for the Earnest Student; or, a Year-book for the Young. Compiled by MRS. WILLIAM FISON, author of "Letters from the Continent," "Guiseppe, the Italian Boy," &c. London: Seeleys. Post 8vo., pp. 484.

The aim of the authoress of this work is, by extracts from various writers, and by the example of such men as Wilberforce, Buxton, and Arnold, to stimulate the young to earnest-

ness of character. Many important truths are accordingly presented and affectionately enforced.

A View of Baptism, which supersedes Exeter v. Gorham. By a Churchman. London: Houlston and Stoneman. 8vo., pp. 15.

The first sentence is this:—"Whilst prelate and priest are setting us at war on the precise virtue which attaches to infant baptism, may it not be as wise to extend the inquiry, in the first place, into our right to administer it at all?" The last sentence is as follows:—"The conclusion to be drawn from the premises is, that one of the first steps needed, in order to complete the reformation of our church, is that of striking a pen through the service for the baptism of infants, and the alteration of the end of the 27th article, so that it may stand thus:—'The baptism of those in riper years is to be retained in the church as alone agreeable with the institution of Christ.'"

A Compendium of Modern Geography: with Remarks on the Physical Peculiarities, Productions, Commerce, and Government of the various Countries; Questions for Examination at the end of each division; and Descriptive Tables, in which are given the pronunciation, and a concise account of every place of importance throughout the World. To which are now added, the Geography of Palestine, and Outlines of Mathematical Geography, Astronomy, and Physical Geography. Illustrated with Eleven Maps, including a Coloured Chart of the Globe. by W. and A. K. Johnstone. By the Rev. ALEXANDER STEWART, Minister of Douglass. Ninth Edition, carefully revised and greatly enlarged. Edinburgh: Oliver and Boyd. 18mo., pp. 443.

Comprehensive and trust-worthy. The Descriptive Tables render it a kind of universal gazetteer.

The Holly Tree. A Winter Gift of Original Prose and Poetry. By GEORGE F. and MYRA SARGENT, with other Contributors. With Engravings by Dicks. London: B. L. Green. 16mo., pp. 160.

Tales, essays, and poems, elegantly got up and calculated at the same time to interest and instruct the juvenile reader. Those of our friends who find pleasure in contemplating the sparkling eyes of their youthful connexions will do well to try the effect of a present of the Holly Tree.

Pleasant Pages for Young People. A Journal of Home Education, on the Infant School System. Containing Moral Lessons, Object Lessons, Natural History, History, Geography, and Drawing. By S. PROUT NEWCOMBE. London. Parts I—IV. Price 6d. each.

We have thought it right to delay our notice of these attractive pages till enough of them should have appeared to enable us to form a decided opinion of their tendency. We have

now the pleasure to say that this is excellent, and that the adaptation of the work for usefulness exceeds that of any other publication of similar character with which we are acquainted. Wherever there are young people between the ages of eight and fourteen, it will be received with pleasure, and will serve to initiate them into the principles of general knowledge and science agreeably and effectively.

Beatrice; or, the Influence of Words. By S. S. JONES, author of "Integrity." London: Ramsay. 1850. pp. 216.

Works of fiction, in our opinion, have a tendency to cherish a sceptical state of mind in reference to facts, and lessen the influence of true history. It is however the opinion of some wise men that some books of the kind are useful; and, having read this to oblige the publisher, we are ready to certify that the design of the writer is to encourage the efforts of individuals to do good by pious suggestions in conversation, and that according to what we understand to be the approved practice in such productions, it draws tears from the eyes as the tale proceeds, and brings all to a happy issue at last. We should be delighted with the story if it were but true.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Prize Essay, on the Occasion of the Society for Promoting Religious Knowledge among the Poor, established the 8th of August, 1750, completing its first Centenary. Religious Knowledge among the Poor not less important in 1850 than in 1750. Comprising a view of the State of the Country a hundred years ago, with Reasons adduced from its present condition for the Sustained and Extended efforts of Christian philanthropy. By the Rev. JOHN BLACKBURN. London: Sold at the Depository. 12mo., pp. 127.

Prize Essay, on the Occasion of the Society for Promoting Religious Knowledge among the Poor, established the 8th of August, 1750, completing its first Centenary. Religious Knowledge among the Poor not less important in 1850 than in 1750. With an account of the Rise, Progress, and Present State of the Book Society for Promoting Religious Knowledge among the Poor. By E. O. JONES Esq. London: Sold at the Depository. 12mo., pp. 102.

Joy in Believing; or, a Narrative of the Happy Death of Mary Ann Wildman. By the Rev. O. WINSLOW. London: J. Groom. 32mo., pp. 16.

Spiritual Blessings. A Discourse on Personal Election and Divine Sovereignty. With an Appendix, containing Notes and Observations on collateral subjects. By the late Rev. JOSEPH FLETCHER, D.D. Fifth Edition. London: J. Snow. 8vo., pp. 98.

Infidelity Tested by Fact: a Series of Papers, reprinted from "The Church." By the Rev. S. MANNING. Leeds: J. Heaton. 24mo., pp. 38.

The Miracles of Scripture Defended from the Assaults of Modern Scepticism. The Lecture delivered at the Opening of the United Presbyterian Theological Hall, Session, 1850. By the Rev. WILLIAM LINDSAY, D.D., Professor of Sacred Languages and Biblical Criticism. London: Oliphant and Sons. 12mo., pp. 36.

History of France, from the Earliest Period to the Present Time. With Questions for Examination at the end of each chapter; and a Map of the country, showing in colour the English possessions in 1165—1453. For the use of Schools and Private Students. Edited by HENRY WHITE, B.A., Trinity College, Cambridge, M.A. and Ph.D., Heidelberg, author of "Elements of Universal History," &c. Edinburgh: Oliver and Boyd. 12mo., pp. 377.

History of Alexander the Great. By JACOB ABBOTT. London. 24mo., pp. 191. Price 6d.

A Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Revelation. By the late BELBY PORTEUS, D.D., Lord Bishop of London. With Definitions, Analyses of the several Propositions, and Examination Questions. By JAMES BOYD, LL.D., one of the Masters of the High School. Edinburgh: Adam and Charles Black. 24mo., pp. 140.

Under the Immediate Patronage of Her Majesty. The Orphan Working School (removed from City Road), Haverstock Hill, Hampstead Road, Instituted in the Year 1758, incorporated 1848. For the Maintenance, Instruction, and Employment of Orphans and other Necessitous Children. Office, 32, Ludgate Hill, London. London: R. Barrett. 16mo., pp. 72.

The Eleventh Annual Report of the British and Foreign Anti-Slavery Society for the Abolition of Slavery and the Slave Trade throughout the World. Presented to the Meeting held at the White Hart Tavern, Bishopsgate Street, London, on Monday, May 20th, 1850. SAMUEL GURNEY, Esq. in the Chair. London. 8vo., pp. 86. Price 1s.

British Society for the Propagation of the Gospel among the Jews. The Seventh Annual Report of the Committee, presented at a public meeting of the Society, held in Freemasons' Hall, on Friday Evening, April 26, 1850. London: Reed and Pardon. 8vo., pp. 117.

The Eclectic Review. Edited by THOMAS PRICE, LL.D. October, 1850. Contents: I. Carlyle's Latter-day Pamphlets. II. Autobiography of Leigh Hunt. III. Mr. Melville and South Sea Missions. IV. The Lyrical Dramas of Æschylus. V. The Clans of the Highlands. VI. The York Tragedy—Execution of William Ross. VII. The Hunter in South Africa. VIII. Badham and Hussey on the Fungi. London: Ward and Co. 8vo.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. October, 1850. London: Johnstone and Hunter. 8vo.

Half Hours with the Best Authors. Parts VI. and VII. London: Charles Knight. 8vo.

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. October, 1850. London: Aylott and Jones. 12mo., pp. 27.

INTELLIGENCE.

AMERICA.

RELIGIOUS PROGRESS IN BOSTON.

The following paragraphs are from the New York Observer :—

Since the commencement of the present century, or during the last fifty years, more than four times as many churches have been organized within this city as during the previous one hundred and seventy years; a fact that denotes the recent rapid secular increase of Boston, as well as its advance in religious things.

By these facts it appears that the whole number of churches and religious societies now in Boston is 93. Of these the unitarians have more than any other denomination, having 22. The orthodox congregationalists have 14 churches; the baptists 12; the methodists 11; the episcopalians 8. There are one each of the Lutheran, presbyterian, German protestant, and other evangelical churches; so that more than half of all sorts of churches in Boston are evangelical. And if we take out the ten Roman catholic churches, and the single Jewish church, about two-thirds of the churches of the city may be reckoned as evangelical. But we have greater comparative strength still, as the evangelical churches have each far more members, and generally larger congregations on the sabbath. So that we may set down more than three-fourths of the protestant church-goers of this city as belonging to the evangelical body. In this light, after all that has been said of the number of errorists with us, the number of those who embrace and listen to the substantial truths of the gospel is far greater. A better day has dawned upon the churches in Boston. Since the beginning of this century, when unitarianism began to show itself as a system, and to carry for a time almost everything before it, truth has grappled with error, and has mightily prevailed. Many precious revivals of religion have been enjoyed, and converts have been multiplied "like the morning dew."

BAPTISTS IN BOSTON.

The New York Recorder, having quoted the previous paragraphs, adds,—

"The following statements concerning the churches of our own order are worthy of notice. It is a fair and true concession to the truth and value of the principle which

we consider the fundamental idea of a baptist church—that none are worthy recipients of Christian ordinances, until they are born of the Spirit of God. The admission of persons who had been sprinkled in infancy to membership of the church when they became of age sufficient to enable them to give an intellectual assent to its creed and covenant, without any profession of personal piety, crowded the puritan churches and ministry with persons who had no love for the humbling and distinguishing doctrines of the cross. With those who loved the gospel for its own sake; with those who had felt the plague of a wicked heart, and 'fled for refuge' to the atonement, and trusted for salvation in grace 'without the deeds of the law,' those persons who had been born into the church of the flesh and not of the Spirit, could have no real sympathy. The one party became 'Arminians' or 'liberals;' the other, and generally the smaller party, were called 'Calvinists,' 'bigots,' and 'exclusives.' Here was the origin of the unitarian controversy. The Arminians were progressives; they became Arians, then unitarians, and finally renounced the creeds of the puritan fathers entirely. The new birth, in the sense understood by the other party, was not deemed an essential for church membership, and they carried out the half-way covenant system to its logical results. The other, or orthodox party, adopted in part the system of the baptists, requiring a profession of change of heart for full admission to the church. Among them now the admission of infants to one Christian ordinance is not considered as qualifying for church membership at all without the profession of a personal change of heart. This course secures the comparative purity of the membership but it leaves the doctrine of infant baptism, as it seems to us, without any moral significance, and consequently we account for the very great practical neglect of this article of their faith by great numbers of the members of pædobaptist churches. But we will give the candid and just remarks of the correspondent of the 'Observer,'—

"It is interesting to note that in the past history of the rise and spread of unitarianism in this city, no baptist church has embraced that error. And this may be said, I think, of the baptist churches in Massachusetts, and of New England. The reason must be the important fact, that a fundamental principle of all baptist churches has been to admit no

one to its churches who did not give evidence of having been born again, which was contrary to the principle of the old congregational churches during the unfortunate days of the half-way covenant and the connection between church and state. Indeed, it seems to me that during that period, the churches gathered the elements for just such a lapse to unitarianism as they experienced."

REV. J. S. C. F. FREY.

We have been favoured with the sight of a letter from Dr. Cone of New York to the Rev. John Hunt of Brixton, informing him that Mr. Frey died on the 5th of June last, at Pontiac, Michigan, leaving a wife and six children. Dr. Cone adds, "Mr. Frey was for many years a member of the church under my pastoral care, and I esteemed him highly as a consistent and devoted Christian. His end was peace. The property he left will be scarcely sufficient to pay his debts, and bring the widow and two daughters to this city, to be supported by the sons."

Some of our readers can remember a time at which Mr. Frey occupied public attention very considerably in this country, before he transferred himself to the United States, preaching to large assemblies, and being generally designated "The Converted Jew." His portrait and an account of his early life—he was then thirty-four years of age—appeared in the Evangelical Magazine for January, 1806. By them, especially, the following narrative extracted from the Michigan Christian Herald will be read with pleasure. It was drawn up with the sanction and assistance of Mr. Frey's family.

"He was a native of Germany, and being descended from Jewish parents was early and fully initiated into a knowledge of their religion, and taught to hate the very name of that Messiah whom he afterwards so much loved. Having been qualified for the office by previous education, he became, while yet a young man, a rabbi in the Jewish synagogue, which office he held for several years.

"When he was about twenty-five years of age, it pleased God to bring him in contact with some zealous Christians in his own country, through whose instrumentality he was brought to the knowledge of the truth as it is in Jesus. The circumstances attending his conversion, as related in his published 'Narrative,' are of an exceedingly interesting character. Soon concluding that it was his duty to enter the Christian ministry, he became a student in the Missionary Seminary at Berlin, where he remained about two years diligently pursuing his theological studies, and then went to England, expecting to sail thence to Africa as a missionary in company with two others under the auspices of the London Missionary Society.

"But God had designed him for other service. Not to the degraded Africans, but to his own people of the seed of Israel he was to preach the glad tidings. The directors of the missionary society, learning that he was a descendant of Abraham, proposed his remaining in England to preach to his Jewish brethren. To this he readily assented, for it was his heart's desire and prayer to God for Israel, as it was that of the apostle, that they might be saved. In order to gain a knowledge of the English language and pursue some particular preparatory studies with reference to his labour among the Jews, he entered the Missionary Seminary at Gosport under the charge of the Rev. David Bogue, of whom he has always been accustomed to speak in terms of the most filial affection and respect. Here he was a fellow student with the celebrated John Angell James and others since distinguished in the church of Christ. After leaving this seminary he immediately commenced his labours among his Jewish brethren, chiefly in the City of London, and was eminently successful in removing the prejudices and objections of that people against Christianity, and in awakening an interest in their behalf in the minds of the Christian public. It was by his suggestion and influence that 'The London Society for Promoting Christianity among the Jews' was formed in the year 1808; a society which is still carrying on its benevolent work, now that its founder is sleeping in the dust.

"In 1816 Mr. Frey removed to this country, where he has since continued to reside with the exception of three years spent in England, and where his labours have for the most part had especial reference to the salvation of Israel. He for a time had the pastoral care of a presbyterian church in New York, and afterwards of baptist churches in Newark and Sing Sing. For the most part however he has been engaged in pleading the cause of the Jews, much of the time as an agent of 'The American Society for Meliorating the Condition of the Jews,' which, as well as the London society, was founded through his instrumentality. Possessed of a clear and comprehensive mind, a thorough theological education, and a peculiarly happy manner of illustration, his preaching has been frequented by multitudes in this country and in England who have been delighted to hear from his lips the story of the cross; and never was any man more in love with the work of the ministry, or more laborious in the discharge of its duties. But the limits of this article will only admit of a brief allusion to his untiring energy and resolution—his faithfulness and assiduity as a preacher of the gospel. We must not forget his labours as an author. The books which he has written, and with which many who will read this notice are familiar, will

form a lasting monument to his memory. We may especially notice his 'Joseph and Benjamin,' which is a most able treatise upon the points in controversy between Jews and Christians—a work which has passed through several large editions in this country and in England, and which has been translated into the German language.

"Of the Christian character of Mr. Frey it may be briefly said, that it was uniform, consistent, and exemplary. He was particularly remarkable for his strong faith. The character given of Barnabas might be appropriately applied to him: 'He was a good man, full of faith and of the Holy Ghost.' He was a most affectionate husband and father, and the writer can testify that he was a kind, and sympathizing, and faithful friend.

"During the three years of Mr. Frey's residence in the west, he occupied himself in preaching and in giving instruction in the Hebrew language, of which he was a most enthusiastic admirer and a popular and distinguished teacher. For the last nine months of his life, he was laid by from active labour by a disease of long standing which at times has been attended with the most excruciating pain. His most severe suffering, however, he bore with uncomplaining resignation; not a word of impatience or complaint was heard from his lips. During the two weeks preceding his death his sufferings were exceedingly severe, but the more his afflictions abounded, the more the consolations of God towards him seemed to abound. Those who were privileged to visit him during this period will not soon forget the perfect composure which he manifested in prospect of death, and the many pious expressions to which he gave utterance. He frequently assured those who visited him that the gospel which he had preached to others now afforded the richest consolation to his own soul; that he had fully believed the gospel which he had preached, but now he experienced its preciousness and its power in his time of extremity. More than once he said, 'My Jewish brethren have often said that I was a hypocrite, and that I would never die a Christian, but I wish them to know that they were mistaken.' Some hours before his death, being asked if the skies still appeared bright before him—'O yes,' he replied, 'I have never had a doubt.' And some time afterwards, when the writer inquired if his mind was perfectly tranquil and serene in prospect of death, he made a sign of assent and then said as well as he was able, 'Unshaken.' Thus with a faith 'unshaken as the sacred hills,' like good old Simeon waiting for the consolation of Israel, he calmly awaited the summons to depart until the Master came and called for him.

"Servant of God, well done;
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy."

WEST INDIES.

HAYTI.

Our friends in this island, which affords as legitimate a sphere for missionary exertion as any that can be found, are endeavouring to obtain the funds requisite for the erection of a chapel—an object for which they cannot expect aid in any considerable degree from the Baptist Missionary Society. That society has always, for substantial reasons, declined the responsibility of building, though its officers are accustomed to receive and transmit with much pleasure any contributions confided to them for such purposes. There is so much that is cheering to hope, and stimulating to zeal, in the following extract from a letter which we have recently received from Mr. Webley, that we think many of our readers will thank us for laying it before them:—

"This country is now comparatively free from political strife, and will, perhaps, never be more settled than it is at the present time. The conclusion to which we have come, after some years' experience, is that if we are to wait for the cessation of 'wars and rumours of wars' in this country, before we use legitimate means for evangelizing it, we shall never make use of those means at all.

"It has been objected that this people attach an undue importance to the place in which worship is conducted, and that it would be well to repress rather than foster their superstitious fondness for consecrated buildings. The opinion that such undue importance is manifested, is perhaps gathered from the assertion that these people are 'prejudiced against worship conducted in a dwelling-house.' This statement is quite true. Our friends, however, do not appear rightly to understand the assertion. It requires explanation. It is difficult to divine particularly what their prejudice may really be. It seems to be a species of delicacy, arising from the dislike to intrude upon the privacy of a family, rather than a superstitious notion that worship acquires sacredness from being held in a church or chapel. I do not therefore believe that, were we to build a chapel, any particular sacredness would be attached to it. Certainly, should such be the case, we should be the first to show its absurdity.

"To any friends who are not convinced of the necessity of a chapel, we affectionately submit the following observations.

"1. We are commanded to 'do everything decently and in order.' This is one reason why we are anxious to obtain a neat and commodious place of worship, the land for which is already purchased, in the very centre of the town, which contains a population of between seven and eight thousand persons.

"2. The emperor has publicly and formally announced to us as protestants, through the person of Mr. Bird, only a few weeks

since, that 'he wishes it to be distinctly understood, that all classes of his subjects are at liberty to profess what religion they like, provided they do not disturb the public peace.' This, too, we think, constitutes a most urgent reason for present and strenuous effort.

"3. Our present room, the schoolroom in fact, is quite at one end of the town. Numbers therefore who would otherwise attend our services are unable to do so on account of the distance.

"4. Our present room is in the midst of the market-place of the town, the noise of which is but slightly diminished by closing, during divine service, nearly all the doors and windows. Now, we are all more or less influenced by external circumstances, and our friends must be well aware that, in a low, pent up room, in a tropical climate, the excessive heat of which is by no means a false alarm, it is impossible, either to preach or hear a sermon profitably, however impressive that sermon may be. Could our friends transport Smithfield cattle market to Hayti, and assemble for worship in a closed up room, in its very centre, they would then have but a faint idea of worship conducted amidst the yelling and screaming of a Haytien market, and consequently, of our position every time we meet for divine worship, but especially upon the sabbath morning. We might here urge the necessity of a chapel from the simple consideration of health. The health of European agents must necessarily be impaired by frequent meeting in such a room, and in such an atmosphere. Nor do we think, from the oft-repeated and kind injunctions of our friends to take care of our health, that they would deem this an unimportant ground on which to plead for a chapel. We would go, however, upon a still more weighty and broader principle, and would say, that the conversion of the souls of the few who do attend our ministry, and the necessity of attracting to our house of prayer those who do not, alike demand immediate measures for obtaining a house for God. Most heartily then do we thank our beloved friends who have already given prompt and substantial tokens of their sympathy by their liberal contributions. We like this kind of sympathy exceedingly." It cheers our hearts and renews our courage."

ASIA.

CHINA.

In a letter from the Rev. J. L. Shuck, an American baptist missionary, to Mr. Angus, the writer says, "There are at present in China, from the various evangelical denominations of Europe and America seventy-five male missionaries. Of these seventy-five, nineteen reside at Shanghai, and seventeen

at Ningpo. The other thirty-seven are divided between the ports of Foochow, Amoy, Canton, and Hong Kong. The missionaries at Shanghai have twelve places where the gospel is statedly and publicly preached in the native language. The Shanghai Baptist Mission consisting at present of Rev. Messrs. Shuck, Yates, and Pearcy, have four of the above twelve chapels. Their large new Gothic chapel within the walls of the city, was opened on the first Lord's day of March last. Congregations continue large, hundreds have from time to time made inquiries touching the truths of salvation, some have given evidence of sincerity, and a few have encouraged us to hope that they were born of the Spirit, and have been buried with Christ in baptism. Unmolested facilities are enjoyed for the unremitted preaching of the gospel, not only among the two hundred thousand inhabitants of the city of Shanghai, but throughout the densely populated and splendid region of country round about. In June last the baptist missionaries opened a new little Gothic chapel some miles in the interior south-east of Shanghai. One of the three schools of the mission is located at this outstation, and the new chapel also used for school purposes. The ladies of the mission make safe and constant visits to the country, always finding the people friendly. The preparation and circulation of books and tracts have been also specially attended to. Shanghai being a place of vast and active trade, intelligent strangers are met with here from all the northern provinces of China, who hear us preach, and receiving our books take them back with them to their native regions. Shanghai is connected by direct water communication with thirteen other walled cities of the first class, all of which are within the distance of a hundred and fifty miles. Some there are who are praying in hope that the regular baptist churches of England may be able before a great while to start a mission at Shanghai. In the deno-

ANNUAL MEETING.

STEPNEY COLLEGE.

The friends of this institution will be glad to hear that it has commenced the session under very favourable auspices. The opening Address was delivered by the Rev. J. H. Hinton, M.A., on the subject of Inspiration; and the annual meeting was held at the college on the afternoon of the same day, G. T. Kemp, Esq., Treasurer, in the chair. Between the services about two hundred friends took tea together in the college buildings.

The session opens with twenty ministerial students, in addition to the president and theological tutor. The following have been

engaged to take part in tuition for the session.

Dr. Gray—Greek.

Rev. B. P. Pratten—Latin.

Professor Nenner—German and Syriac.

Professor Wallace—Mathematics.

The institution is now free from debt, a position which it is hoped it will maintain.

Considerable additions have been made to the library, and legacies have been received during the year from John Tomkins, Esq., Miss Tomkins, and from W. Adams Esq., of Cambridge.

NEW CHAPELS.

CHUDLEIGH, DEVON.

On Tuesday, 17th Sept., Brookfield chapel, erected near this town by the generous efforts of W. Rouse, Esq., was opened for the religious benefit of the place and neighbourhood. The services of the day were begun by an early prayer-meeting at 7 o'clock, at which a holy and solemn feeling was prevalent, giving promise of the deeply interesting and profitable seasons which followed. At half-past 10 a numerous congregation assembled, when the Rev. H. Addiscot (independent), Taunton, preached on the necessity of earnest prayer on the part of the church, together with the preaching of the gospel, in order to its success. In the afternoon, the Rev. J. Exell (Wesleyan), Newton, addressed an overflowing audience on the present privilege and future prospects of the believer. And in the evening, the Rev. S. Nicholson (baptist) took for his subject, the self-devotion of Christ in coming to do his Father's will, by giving himself to be the great atoning sacrifice for sin; and the practical lessons taught by this great truth. A crowded place bore witness to the increasing interest taken in the services of the day, in which various brethren from neighbouring towns were engaged in conducting the devotional exercises. Nothing could exceed the oneness of spirit that prevailed throughout the engagements of the day; whilst universal approval was expressed at the remarkably neat and commodious building which had been erected. The exterior presents a substantial and plain elevation; and the interior is marked by the same regard to simplicity and comfort, being fitted up with a centre and two side rows of neat benches, capable of accommodating 400 persons. The pulpit is a model of neatness and tastefulness, constructed, as also the seats, of a kind of wood highly adapted to the purpose, lately introduced into this country from New Zealand; the whole appearance of the internal fittings reflecting great credit on the architect and all employed.

After the morning service, those from a distance, together with many resident in the

town, partook of an excellent dinner provided by the church and congregation, and laid in a large room engaged for the occasion, and between the afternoon and evening services more than 250 friends took tea in a large tent erected on the field in which the chapel stands. At the close of this latter repast the whole company rose to express their acknowledgments to W. Rouse, Esq. and his excellent lady, for the Christian and judicious arrangements which had been made for their comfort, and to testify the interest and sympathy which they all entertained towards them, in their efforts to glorify God and to benefit their fellow men. Earnest were the wishes that they may long live to see the happy results of their philanthropic exertions, supported, not only by the little band which so cordially and gratefully unite with them in their "work of faith and labour of love," but still more by the blessing of Him to whose honour, in the spread of his gospel, they have been led to erect this house of prayer.

EAST BRENT, SOMERSET.

On Friday, the 18th of October, a new baptist chapel was opened for divine worship in this place, when the Rev. E. Webb of Tiverton preached to a crowded congregation, numbers remaining outside who were unable to gain admittance.

About three hundred persons took tea in a commodious tent erected for the occasion, and after tea a public meeting was held in the tent, where addresses were delivered by Revs. E. Webb, Thomas Baker of Othery, Osborne of Wells, and Messrs. Clarke of Cheddar, James W. Sully, and J. Whitly of Bridgwater, to nearly five hundred persons.

It will be remembered that East Brent has become celebrated as the residence of the Rev. E. Dennison, who has obtained considerable notoriety from his sympathy with the bishop of Exeter, and his advocacy of a convocation of bishops.

The gospel has been preached for some time past in a cottage, but, being too small for the purpose, the friends resolved on building the present neat and substantial chapel, which will hold one hundred and fifty persons. There is also a vestry for the sabbath school.

The cost of the building is £160, towards which £100 have been contributed, £20 more have been promised, provided the remaining £40 can be raised immediately. As those in the neighbourhood have exerted themselves to their utmost, it is believed that this generous offer will not be lost, but that other friends of the Redeemer, who feel an interest in the progress of his cause, will kindly come forward and assist.

ORDINATIONS.

BARNSELY, YORKSHIRE.

On Monday, September the 30th, Mr. William Cathcart, late of Horton College, and Glasgow University, was solemnly set apart to the pastorate of the baptist church, and the sacred engagements of the morning commenced at half-past ten, when the Rev. J. E. Giles, of Sheffield, delivered a most powerful and appropriate discourse on the constitution of a Christian church, after which the Rev. James Acworth, LL.D., of Horton College, asked the usual questions. Mr. John Wood made the statements on behalf of the church. In the afternoon at half-past two, the service was introduced by the Rev. W. Colcroft of Wakefield, when the Rev. Dr. Acworth delivered a solemn charge to the pastor; and the Rev. C. Larom of Sheffield gave a very judicious and practical charge to the people. The services of the day were brought to a close by a tea-meeting in the beautiful school-rooms adjoining the chapel, when between two and three hundred sat down to tea; afterwards addresses were delivered in the chapel to a crowded meeting by the Rev. C. Larom, T. Roberts, and W. Cathcart, and Mr. Landsbury.

It will doubtless gratify the friends of truth, to know that the baptist church now has existed scarcely five years, that it has already seventy members, thirty-six of whom Mr. Cathcart has baptized; that it has a Sunday school of about one hundred and seventy children; and that through the liberality and spirited exertions of Mr. John Wood a beautiful chapel has been erected capable of accommodating three hundred and fifty without galleries, and two exceedingly neat and appropriate school-rooms capable of accommodating one hundred and fifty children each.

SAINTHILL, DEVONSHIRE.

On Tuesday, October 22, 1850, the Rev. W. C. Bennett late of Ilminster, Somerset, was recognized as pastor of the baptist church, Sainthill, Kentisbere. The Revs. C. Baker of Bradninch, U. Foot of Collumpton, W. Anstie of Plymtree, independent, and — Walmer of Uffculme, independent, conducted the interesting services.

LOUGHBOROUGH.

The beautiful and commodious place of worship at Sparrow's Hill, Loughborough, which had been closed for twelve months, was re-opened on the 7th of last April, with a view to the resuscitation of the particular baptist church in this town; Mr. James Smith, jun., having engaged to supply the

pulpit for six months. Towards the close of that period, success having been so far realized, Mr. Smith received and has accepted the unanimous and cordial invitation, both of the church and congregation attending upon his ministry, to become their pastor, and entered upon that office at the commencement of October, with a good prospect of ultimate success.

CUPAR, FIFE.

The Rev. J. Davies of Reddings, Derbyshire, has accepted the unanimous invitation to the pastorate of the English baptist church at Cupar, and intends to commence his stated labours there on the first sabbath in November.

KINGSBRIDGE, DEVON.

The Rev. E. H. Tuckett late of Truro has accepted a unanimous invitation to the pastorate of the baptist church, Kingsbridge, and has commenced his labours with prospects of usefulness highly encouraging.

BANBURY, OXFORDSHIRE.

Mr. W. T. Henderson of Stepney College has accepted the invitation of the baptist church, Bridge Street, Banbury, to become its pastor, and purposes to enter on his engagement on the first Lord's day in January, 1851.

RECENT DEATHS.

THE REV. DANIEL TROTMAN.

This venerable and highly esteemed minister died at Frome, August 18th, 1850, in the seventy-eighth year of his age. He had sustained the pastoral office at Tewksbury in Gloucestershire, nearly forty years, and returned in 1848 to Frome, the scene of a considerable portion of his early life. His residence in that town secured for him the highest regard of all who knew him. His mortal remains were interred in a vault adjoining Badcox Lane meeting house. The deacons of the church meeting there, together with the Rev. Messrs. Fernie, Manning, and Hooper, officiated as pall-bearers, and many persons belonging to different Christian denominations attended to manifest their respect for the deceased. A funeral sermon was preached by Mr. Middleditch on the evening of Lord's day, August 25th, from 1 Tim. i. 16, a passage of scripture chosen by the deceased himself as expressive of the nature of his confidence in the prospect of an eternal world.

MR. RICHARD FREEMAN.

Mr. Richard Freeman, late deacon of the baptist church, Bow, was born at Plymouth in 1803. His father was a deacon of the church in that town, under the pastoral oversight of the Rev. Philip Gibbs, of which church his mother was also a member. At the age of fourteen he was removed by Providence to London, where he engaged in the work of Sunday school teaching, and was for some years connected with the baptist Sunday school in Dean Street, in which sphere of labour he was distinguished by his punctuality and devotedness.

Although he was often, during this period, the subject of religious impressions, it was not until the year 1826, when he was about twenty-three years of age, that he became the subject of a decided and permanent change. Towards the close of that year he heard a funeral sermon by the Rev. J. Goulter at the Wesleyan chapel, St. George's in the East, from the words, "An old disciple," Acts xxi. 16. The delineation of the character of the disciple of Christ much affected him, and led to an earnest desire that he might resemble him. Whilst the impressions produced by this discourse were fresh on his mind a circumstance occurred, which, though of a painful nature, tended to confirm his religious convictions, and was of great spiritual advantage to him. This was an accident by which he was laid aside from business and confined to the house for nearly a twelvemonth.

Being thus placed in circumstances favourable for reflection, self-examination, and prayer, his religious feelings became increasingly powerful; his mind was overwhelmed with a sense of the divine mercy, and he seemed gently drawn by the cords of love to the Saviour. It was not long before he found peace through believing, and enjoyed the witness of the Spirit that he had passed from death unto life, an assurance which it is believed he never afterwards lost, and the reality of which was confirmed by the whole of his subsequent history.

Deeply sensible of the responsibility attaching to the profession of religion, a considerable period elapsed prior to his taking this important step. This he did in 1829, when he was baptized at Little Prescott Street chapel by the Rev. T. Griffin, and continued in connexion with that church until 1836. In this year Mr. Freeman, with several others, were amicably dismissed from their respective churches to form a new cause in Shakespear's Walk, Shadwell. In joining this new interest he was actuated simply by a desire to be useful, as he was ever on the most friendly terms with the church from which he then considered it his duty to separate. As soon as the church in Shakespear's Walk was formed, Mr. Free-

man was chosen one of its deacons. In this position his zeal, benevolence, and integrity, won the esteem and affection of the whole of the members, nor did anything diminish that affection during the whole period of his connexion with that church. Of him it is not too much to say, he used his office well.

In October, 1845, Mr. Freeman removed to Bow, and joined the church there. In January, 1849, he was chosen deacon; but he was not long destined to occupy this office. In the following October, whilst engaged in his shop, he was seized with an alarming fit, which gave to himself and to his friends the first intimation that the earthly tabernacle was about to be dissolved.

During his illness he was the subject of much spiritual joy, evidently ready, if not anxious, to depart and be with Christ. From this attack, however, it pleased God to restore his servant to such an extent as to enable him again to engage in his business duties, as well as those connected with his office in the church; but he was still the subject of much debility, and seemed to be under an impression that his recovery to health was at least doubtful.

On Lord's day morning, May 5th, 1850, after having made the necessary arrangements to attend the chapel at Bow and unite with the church in celebrating the Lord's supper, he was seized with a violent fit of ague, followed by fever. On the Wednesday week following, May 15th, he was confined to his bed, and on Saturday morning, May the 25th, at a few minutes before six o'clock, he entered "the rest which remaineth for the people of God."

To his eldest child he said, "If you seek and serve the Lord all will be well; he is my only stay now." A few hours before his death he was asked, "Are you happy?" he replied with earnestness, "Yes." "Resting on Jesus?" "I trust so." To his wife, when very low, he said, "Remember, the Lord must do all things well." At another time he said, "Here is a text for you, 'As thy day so shall thy strength be.'" Thus calmly did this servant of Christ close his useful and honoured life, supported by divine grace and cheered by the prospect of a blessed immortality.

In the character of Mr. Freeman benevolence was a distinguishing feature, his generous heart was ever open to those who were in circumstances of need, and the freeness with which he gave rendered the assistance doubly valuable. It was seldom that a case of real distress came to his knowledge which he did not relieve.

As a tradesman he was emphatically a man of business; to a remarkably correct judgment, he added the most persevering industry, whilst his integrity of conduct gave him the confidence of all who had transac-

tions with him. To those whom he employed he was always anxious to do justice, preferring to pay them more than was due rather than to oppress "the hireling in his wages." His sympathy with those who are by the modern system of trade, barely remunerated for their labours, was evinced in a circumstance which occurred not long before his death, when ordering some ready made shirts he insisted on giving sixpence a shirt more than the price asked, stipulating that it should be given to the poor needlewoman by whom they were made.

Although, as has been remarked, Mr. Freeman was a man of business, and necessarily occupied very considerably in business, he did not allow it to absorb his whole attention. He was frequent in his attendance on the worship of God, both on the Lord's day and during the week, and evidently maintained a high tone of piety, which gave an unction to his devotional exercises both in the family circle and in public, and which made his conversation very edifying and refreshing to those who were privileged to enjoy his society.

There were two departments of Christian usefulness in which our departed friend took great delight and for which he was peculiarly qualified, namely, visiting the sick and tract distribution. In the sick chamber his visits were very acceptable, and the words in season which he has addressed on such occasions to surrounding friends as well as to the afflicted themselves, have been in some instances attended with the most pleasing results. During his connexion with Shakespear's Walk he was called to visit a pious woman who was ill,—she was the only member of the family who at that time enjoyed the power of godliness,—he conversed with the others on the concerns of the soul, and they were shortly afterwards induced to attend the chapel—opened their house for a week evening prayer-meeting, became pious, and the father with two or three other daughters were united to the church. Many instances also of his usefulness as a tract distributor came to light during his connexion with the same church. It was his custom to invite the parties to whom he gave tracts to the house of God, and he has often been seen coming into the chapel followed by a number of seafaring men whom he had persuaded to attend.

He was the same zealous Christian abroad as at home; always taking with him on his journeys a parcel of tracts and distributing them wherever he saw a favourable opportunity. On one occasion he was accosted in the streets of Edinburgh by a naval captain who knew him, with the exclamation, "Holloa! what forced to come all this way hawking your tracts?" On another occasion he was traced through several streets in Manchester by a friend, simply from seeing

individuals in the streets reading the tracts which he had given away.

MRS. THOMAS SCROXTON.

Mary, the daughter of Mr. Benjamin Bomford, was born at Atch Lench, Worcestershire, 1824.

In the year 1847 she was united in marriage to Mr. Thomas Scroxtton of Bromsgrove. Here, under the ministry of Mr. Sneath, pastor of the baptist Church, the first effective rays of heavenly light broke through the thick darkness that enveloped her soul, revealed to her her true condition as a sinner before God, and made her tremble under the prospect of that tremendous retribution pronounced against transgressors. Upon this discovery of her state and danger, she was induced to unbosom herself to her pastor, and, from his friendly counsel, she derived that increased light and guidance by which, ultimately, she was enabled to get clear of some of the doubts and fears that overshadowed her, and led to flee as a poor convicted criminal to those dear and outstretched arms, which are a shelter from every impending storm, and a covert from the tempest; to that cross upon which man's divine Substitute paid the bloody price of man's transgressions; to that fountain which cleanses from sin's deepest pollutions. Here, where Bunyan's pilgrim lost his burden, she lost hers; and, upon that glorious foundation which the Rock of Ages supplies, she erected the fabric of her immortal hopes.

Having found the sinner's Friend, and learnt his will, she became anxious to do it, and, in conformity to His example and express command, she sought admission into the church through that same door by which the New Testament Christians in the first ages entered it, and was baptized at the latter end of the year 1848.

Being naturally of a reserved disposition, her religious feelings were almost entirely confined within the depository of her own breast: a stranger was not often permitted to intermeddle with either her joys or sorrows. On this account her short life presents but few incidents to the biographer.

The first manifestations of the wasting and insidious disease which brought her to the grave, appeared about twelve months previous to her death. It was only, however, a few days before that solemn event took place, that she was enabled to break through those solitary walls within which she had imprisoned herself, and set at liberty some of those buried feelings, which, for want of exercise without, had been, most probably, corroding and consuming, like subterranean fires, the vitals within. To her minister, and to him alone, could she prevail upon herself to unlock the secret recesses of her heart, and thus disclose through him to anxious friends what

was the prospect that illumined or darkened the momentous future. The following is a copy of her pastor's notes of his last interviews:—

"On calling upon her a few days before her death, after requesting all who were in the room to withdraw, she thus addressed me, 'My dear Mr. Sneath, I feel sure that I am hastening to the grave, and I do not feel my assurance of acceptance so full and so sweet as I could wish. I have hoped and even wished to recover. There are many things which bind me to earth: I am the young wife of a kind and indulgent husband, and my affections are too much centred in him; I am the mother of a lovely babe, and can scarcely give it up. My circumstances are comfortable, and my prospects here all I could wish. I have a circle of friends and a minister whom I highly respect. All these things bind me to life, and yet I feel that I must die. What must I do? Can you instruct and comfort me? Do speak to me a poor sinner as I feel I am.' She wept as she thus spoke. I replied, 'You are too weak for me to say much, but allow me to quote three portions of scripture which will set you, if comprehended and believed, on a rock. 'Christ bore our sins in his own body on the tree,' &c. 'Whom God hath set forth to be a propitiation through faith in his blood,' &c. 'Being justified by faith we have peace with God.'"

"When I visited her again, she said, 'The burden is removed from my mind, the darkness that bewildered me is gone, and I am now comfortable. My trust is stayed upon God's word, and upon his son Jesus Christ, and this yields me peace. I now long to be gone. I can resign all and cheerfully leave all. I see now the plan of mercy clearly in those three portions of scripture you repeated to me, and I feel that Jesus bore *my* sins in his own body on the tree. Blessed Redeemer, I love him!'"

"The last time I visited her, after again requesting her attendants to retire, she said, 'I thank you kindly for your attention to me since I knew you. You have been the instrument in God's hands of saving my poor soul. I shall not live many hours; the time of my departure is at hand, and I long to be gone to Jesus. I rest on Christ.' Then, for a moment appearing to rise above her weakness, she cried out, 'He will not let me sink, will he?' I shall never forget that question, nor the manner in which it was uttered. 'No,' I replied, 'only hang on him and you are safe as power and love and faithfulness can make you.' She requested me to pray with her, after which I took my leave, to meet her no more, till the trumpet of judgment calls us to the last meeting."

A few minutes before her departure, and while struggling with the last enemy, so singularly composed and self-possessed was

she, that as her husband stood overwhelmed in grief by her bedside, she suddenly fixed her dying eyes upon him, and reaching her pocket-handkerchief from under her pillow wiped away his tears, saying, "Do not cry, Tom, I am happy." These were the last words she uttered—the last tears she saw, or, we trust, ever will see.

"One gentle sigh her fetters broke,
We scarce could say, 'she's gone,'
Before the willing spirit took
Her station near the throne."

She died on Saturday morning, August 24th, aged twenty-six years. Her death was improved by Mr. Sneath, on sabbath evening, September 8th, from a text which she herself had chosen, namely, Isaiah lv. 6, "Seek ye the Lord while he may be found," &c.

J. H. S.

MR. J. CAMPION.

Died at Abingdon Lodge, near Northampton, June 29th, 1850, Mr. Joseph Campion, aged 54. He had been a deacon of the baptist church at Kingsthorpe for more than twenty years. He was exemplary for his attachment to the truths of the gospel, for his regular attendance on all the ordinances of Christian worship, although residing at a distance of nearly two miles from the sanctuary, for his industrious care to promote the prosperity of the church, and for the uprightness of his conduct in the world.

Mr. Campion was remarkable for diligence in business, but always connected it with fervency of spirit. Divine providence smiled upon him and gave him a large measure of success, while he as a faithful steward returned a larger proportion than covetous men would have thought prudent, to the cause of God, truth, and benevolence. He never considered he lost anything by his generosity to the cause of God.

During his last affliction his faith was firmly fixed on the atonement and righteousness of the Saviour as the only basis of hope. He experienced no rapturous joys, but a solid scriptural hope of his interest in the blessed Redeemer, accompanied with those indubitable evidences which always bespeak a gracious heart. His death was improved by his esteemed friend the Rev. F. Wheeler of Moulton from Psalm xlv. 10, "Be still, and know that I am God."

MR. J. ANDREWS.

Mr. John Andrews, of 19 Hurst Street, Birmingham, departed this life on the 29th of July 1850, in the seventy-seventh year of his age; he was born at Burton Latimer, Northamptonshire, but removed to Birmingham when fifteen years of age. He became a member of the baptist church meeting in

Cannon Street, during the ministry of the "Seraphic Pearce," by whom he was baptized in the month of November 1795.

It is pleasing to all who knew him to reflect upon his steady Christian deportment extending over a period of fifty-five years, and to remember that for forty years he was regularly employed as a Sunday school teacher and a visitor of the sick; in addition to which, during the last twenty years of his life, he rendered important service to many Christian churches, by acting as guide to the numerous ministers, and others who visited the town of Birmingham with chapel cases, of which a great number were regularly received.

He invariably declined the acceptance of any pecuniary reward for these services, although not unfrequently three weeks would be devoted to a single case, accompanying the applicant to the abode of every person likely to render aid to whatever section of the church he might belong. He was a man of a very modest and retiring disposition, quiet and unostentatious, but strongly attached to the truth as it is in Jesus, and a generous lover of all good men. Indisposed to impose upon others, he was nevertheless imposed upon by many, especially when as a visitor of the sick he imitated his divine Master who went about doing good; but he always seemed to find an ample reward in the rectitude of his own intentions, and the consequent approval of his Lord. His end was peace.

MR. H. BROWN.

Died, Sept. 18th, at Ragley near Alcester, Mr. Hugh Brown. He lived the life of the Christian, and his end was peace.

MRS. COOPER.

October 7, at Soham, the beloved wife of the Rev. James Cooper, in the faith and hope of the gospel, after an affliction extremely protracted and painful, borne with exemplary patience and Christian fortitude. Being dead she yet speaketh. "Watch."

REV. J. HUME.

Died, Oct. 9, the Rev. Joseph Hume, pastor of the baptist church, Woodside, Gloucestershire, aged 28 years.

COLLECTANEA.

THE CHURCHES OF ENGLAND AND ROME.

The church of England seems to have become possessed of a floating population, a migratory flock, passing from her communion to that of Rome, returning, and again departing. Dr. Newman is reaping

the reward of his zeal in the number of his converts. The Gorham controversy, too, is showing its influence in *that* direction, the time has not yet come for it to produce secession on another side. Viscount Fielding, who figured prominently at the Long Acre gathering, has avowed his adhesion to the church of Rome, and revealed the process of which that is the result. The conclusion of the Gorham case capped his long and harassing suspicions, that the church of England possessed no living definite authority in matters of faith; and that her present divisions are the retributive results of her breaking off from the centre of unity the catholic church. One cannot but respect the evident sincerity and conscientiousness dictating this step, and lament its foreseen futility. Unity! to sigh for it is involuntary, to the religious life in every heart; but authority! to hope for unity in submitting to that, seems forbidden by every manly intellect, and to be impossible in the nature of things. The infallibility under which the wearied heart would rest, is not even directly claimed by any human organization, but is only inferential from humbler or individual assumptions. 'From the very threshold of the sanctuary to which he resorts, he may behold scenes within irreconcilable with the presence of absolute authority or perfect unity. Scarcely a catholic country at this hour but is troubled with the presence of that pratorian guard of the papacy—Jesuitism; a power which the Vatican can neither restrain nor dispense with. A sort of irregular activity is visible among the catholic clergy also of Austria and Italy which cannot but be embarrassing to their superiors—and an indulgence in rancorous hostility to both secular and ecclesiastical reforms, which such wise hierarchs as cardinal Wiseman, climbed up to Wolsey's eminence and within sight of Wolsey's highest hope must deprecate.—*The Nonconformist*, Sept. 11.

ANONYMOUS CONTRIBUTIONS.

The editor of the Patriot, who has been all his life connected with periodical literature, and whose judgment on points connected with it is always valuable, made some observations a few weeks ago, in announcing the cessation of the Biblical Review, which we immediately caused to be put in type, but have been obliged to postpone till now. They are still deserving of perusal.

"During the progress of the publication [The Biblical Review], we have frankly pointed out what appeared to us an original mistake in the editorial management. The chief value of such a journal consists in its being employed as an eligible vehicle for occasional communications from scholars and theologians who may be desirous of contri-

buting to the common fund of theological and biblical literature the results of their own study or research, and of promoting critical inquiry. Now as a certain freedom and latitude of opinion ought to be allowed, within the limits prescribed by editorial discretion, to individual contributors, the papers ought not, we certainly think, as a general rule, to be anonymous, or, at least, not to be without signature. . . . Upon the editor's judgment, as exercised in the admission and selection of articles, and upon his diligence in collecting from all sources literary information and bibliographical notices, the character of such a journal must greatly depend, but the editor should not make himself too prominent, or be found combating his own contributors. In this respect the *Biblical Review* was *over-edited*, and as the anonymous plurality pronounced their opinions *ex cathedra*, an individual contributor who held a different opinion had no fair chance against them. In a *Review*, it is well understood, that the editor adopts and is responsible for the opinions of all his contributors; and there are good and special reasons, we think, why reviews of the works of living writers should be anonymous, fairness and impartiality being more likely to be secured when this confidence is preserved. But the case is quite different with regard to inquiries and discussions such as are appropriate to a journal devoted to biblical and theological literature. The editor ought most assuredly to be known, and to be well entitled to public confidence, since his character must determine the general tendency of the publication; but with the exception of 'reviews' the papers should, as a general rule, bear the signature of the contributors."

REV. R. MONTGOMERY ON INFANT BAPTISM.

Again, when other passages which do relate to baptism are quoted, in order to confute the assumed regeneration of infants whose after-life gives no outward proof of regeneracy, it is constantly forgotten that scripture makes no *direct and authoritative* reference to infant baptism at all. Hence, those who maintain the positive regeneration of all baptized infants, cannot be confuted by texts of the New Testament, which relate to baptized *adults*. In truth, there are only three or four ways by which paedobaptism can be maintained and justified. 1. By an analogy

drawn from the circumcision of infants in the Judaic covenant. 2. By inferential reasonings on certain allusions and statements in scripture. 3. By the supposed practice of the apostles themselves. Or, 4. By the uniform practice of the church from the apostolic age down to the present hour. But still, amid all this, it cannot be shown that scripture gives any open, plain, and decisive precept to baptize infants; or any absolute declaration touching the internal efficacy of their baptism when applied.—*Montgomery's "God and Man,"* pp. 195—196.

REV. DR. M'NEILE ON INFANT BAPTISM.

The Rev. Dr. M'Neile, in a letter dated August 24, to a clergyman who had desired to learn his views, signifies his approval of the recent judgment of the Privy Council on the church question, and adds,—“Concerning the baptism of infants at all, I do not know any one word of God. It is never once mentioned in holy scripture. The antiquity of the practice is undoubted as a matter of fact, and I very cordially agree with those who think it most agreeable with the institution of Christ. But all that men have written about its efficacy the *quando* and the *quomodo*, is no more and no better than *inference*, inference honestly drawn, let us grant, but certainly fallibly, and by some erroneously, since all do not infer alike. He who elevates any such inference into the place and authority of a word of God, and therefore pronounces an opposing inference to be heresy, seems to me to arrogate infallibility, at least in this instance, to himself. The recent judgment of the Privy Council has checked such arrogance, therefore I rejoice in it. I may express my combined convictions thus:—In divine truth no latitude, in human inferences no bigotry.”—*Scottish Press, September 7th.*

Died, August 29th, at New York, the Rev. John F. Farrent, baptist minister, late of Manchester, England.—*Nonconformist.*

Died, September 29, at his residence in Hardras Street, Ramsgate, in the 91st year of his age, Mr. Thomas Stevens, for many years deacon of the baptist church in Cavenish Street in that town.—*Patriot.*

CORRESPONDENCE.

ON THE CONSTITUTION OF THE BAPTIST MISSIONARY SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—The committee of the Baptist Missionary Society and the denomination

at large have for the last two or three years had their attention turned to the subject of this letter. That subject is, I submit, one of importance, because a good organization is one main auxiliary of a good cause. By a

good organization I mean one which shall secure the largest amount of public confidence, and supply to the greatest practical extent a HEALTHY stimulus to active benevolence.

The proposals that have been made have been directed to two points; first, the affirmation of a principle, namely, the religious character of the society; secondly, the application of that principle: the latter being attempted by the proposal that every contributing church should be at liberty to send two representatives, that such representatives should form the annual meeting, and choose the committee for the ensuing year.

At the last annual meeting, the general subject—not merely the plan above explained—was referred to a sub-committee, which met on the 8th of October, and adjourned to the 7th of January next, with the twofold design of ascertaining as far as they may be able the opinions of their brethren, and of maturing their own views.

While the question remains in this position I beg to submit to the society, through your periodical, the outlines of a plan formed years ago, but which I have heretofore shrunk from making public.

In the earlier years of the existence of our society, when Sutcliff, Ryland, Fuller, and others had the management of its affairs, it was, I am informed, not unusual for them to sit up the night long, or a great part of it, writing copies of letters they had received from India, which copies were sent to the friends of the society throughout the country. The suggestion I have to offer is, that this simple plan of former days should be now, to the greatest practicable extent, pursued: so that the society, endeared to us by a thousand ties, may be in its difficulties, and disappointments, and sorrows, and wants, as well as in its exciting triumphs, brought down from the heights of Moorgate Street to our homes; brought down thence, not because of any hope that it would find friends wiser, more devoted, or more diligent elsewhere than there, but as the means of securing for the committee who weekly sit in laborious consultation about its affairs, a greatly enlarged measure of that intelligent and devout sympathy and co-operation which they are the first to desire.

The object thus explained might I think be compassed by some such plan as the following:—

Let the country be divided into districts as numerous as the brethren residing in them may find convenient.

In each of these districts let there be held a quarterly meeting, composed of the ministers and deacons of the contributing churches, and of any other persons those churches may appoint.

Let the letters received from missionaries, together with a detailed quarterly balance

sheet, be lithographed; and a copy forwarded, about three days before the meeting, to each of the districts; a power being given to the committee to withhold such correspondence as it might be manifestly unwise to circulate, but with the understanding, that all such reserved correspondence be read, *in extenso*, at the next quarterly meeting of the Committee.

Let the district meetings be partly devotional, and partly for the purpose of reading the letters received.

Let a quadruple division be made of the field of the Society's operations, in order that the district meetings may—in addition to the floating correspondence—have their attention distinctly turned to one fourth part of that field at each of their meetings, one letter at least being obtained for this purpose at the proper time from every missionary; so that, for example, if Africa, or Africa together with the West Indies, were one of such four sections, the members of the district meeting would know when that section would pass under review, and come together to receive a communication from every missionary it contained.

All expenses incurred by these meetings—excepting for printing and postage—to be borne by the persons attending them.

Advantages, many and great, would I think arise from the adoption of such a plan.

1. It is admitted on all hands that missionary institutions have been very useful to the churches at home. We are warranted therefore in keeping in view this result for the future. And the assembling of the leading members of our churches quarterly, to inform themselves, and consult and pray together concerning the extension of the kingdom of Christ, would surely be the means of quickening greatly their own zeal and devotion, and of spreading the contagion of their zeal through the churches to which they belong. Business, business, business, is the cry of the present age. Mark Lane and Capel Court, the counting-house, the shop, and the market, are the temples in which men agree to worship; and many who look at things that are high and heavenly, find it difficult to enter continually these temples of Rimmon, without bowing there. Very purifying and conservative I cannot but hope would be the effect, if throughout the land the overseers of our churches and others, could be induced at not distant intervals, solemnly to set apart a day, or half a day, for the purpose of promoting the spread of that kingdom for the sake of which the round world with all its interests is kept in existence.

2. The scheme now submitted would accomplish a purpose of acknowledged importance, not attainable by any other means that have been suggested: that is, it would secure to members of the society in every part of the country influence in the society. The

mere fact of all its affairs being regularly exposed to their inspection, would of itself exert a healthy influence; and in addition, they would feel themselves qualified by the information possessed, to communicate with the committee, whenever they might deem it necessary so to do. The same purpose would be to some, though to a much more limited, extent attained if the committee were constituted of persons chosen one from each district of the kingdom. But the expenditure of time and money which such a committee would involve, renders it, however desirable, impracticable.

3. The plan now submitted would I conceive, secure to the committee almost unlimited confidence. By adopting it, the committee would virtually say to their constituents, "Brethren, we do our best; we tell you all we do; if you can help us to do better, we shall be thankful; if you can manage these affairs better without us, by all means do so; the undertaking, with all its trials and joys is not ours, but yours and ours; we are cheered by the thought that in all things we are walking as in the light of your presence, that whenever we need remonstrance or rebuke, your faithfulness will supply it; and that when otherwise, we shall be upheld, as by your intensest sympathy and 'effectual prayer,' so by your cordial approbation."

4. I should anticipate as the sure result of this plan, a considerable and steady increase in the income of the society. Let the leading members in our churches come together to learn, consult, and pray in the manner proposed, and they cannot long remain satisfied with an annual donation of ten shillings or a guinea, to promote the salvation of the world for which Christ died.

5. It may fairly be supposed that as information was thus diffused, and contributions were made "according to knowledge" and from principle, much of the trouble and expense now incurred by deputations might be dispensed with.

6. This plan would, it is believed, have a very happy influence on missionaries. Within the last few weeks I have asked a number of missionaries both in our own denomination, and out of it, what they thought of such a plan, and their replies have been invariably in its favour. I do not mean that every one has approved of every suggestion in this letter, but all have expressed their hearty concurrence in the principle; and most of them have seemed to seize with eager joy the most distant hope of such a project being adopted. I know not how you may feel, sir, but confess that were I going out as a missionary, the opportunity of thus conversing with, and touching those at home on whose zeal and prayers my success depended, would be in a very high degree consolatory and animating.

I must yet prolong this letter by referring to two objections to this plan.

The first is on the score of expense to the society. That some would be incurred is unquestionable. The society has already a lithographic press, and prints its own circulars. I have no means of ascertaining the cost of working it, in carrying out the design explained above. At a mere guess, one of the officers of the society said £50. Suppose the cost £100; as compared with the benefits likely, I think, to accrue, it would be trifling.

The second objection is much more formidable. "You would not," it is said, induce the ministers and deacons, and other friends of the society, to incur the trouble which this scheme involves." Why not? The Wesleyans have their quarterly meetings of class leaders, and the society of Friends their meetings monthly and quarterly. The quarterly meetings of the last-named body in this neighbourhood, extend from Kettering to Berkhamstead, a distance of sixty miles. As a matter of course, a deputation from each place, attends; and when the meeting is held within a distance of ten or fifteen miles of this town, I learn that nearly all the Kettering members (children excepted) attend. If other sects thus meet, why not baptists? Especially as the quarterly meetings now proposed might in most cases be so arranged as to render long journeys needless?

It may be allowed me to express the hope that any friends of the society who feel interested in the subject of this letter will, in such way as their wisdom may suggest, make known their opinions and wishes. The sub-committee will probably decide on their report early in January, and it is felt to be desirable by all, that the decision now to be reached should if possible be a final one. The most effective and satisfactory working of that institution which our predecessors, of blessed memory, have entrusted to us, is our common aim. Do our friends throughout the country think the present mode the best that could be devised? Or, if not, what amendment do they desire? Such are the questions to which their prompt attention is most respectfully invited.

Accept, dear sir, as some atonement for the length of this letter, of the fruitless attempt I have made to compress it within narrower limits, and believe me,

Yours truly,

W. ROBINSON.

Kettering, Oct. 18, 1850.

—
MOURNING.

To the Editor of the Baptist Magazine.

DEAR SIR,—I wish to bring under the consideration of your readers a subject which has long ago arrested my own attention, and on which I should be glad of the opinion of others, I refer to the use of mourning, and

the question I would propose, is this, "How far are we as Christians called upon, or indeed permitted, to render compliance with the customs adopted by the world, as to the dress, habits, and observances of mourning?"

For some years I have held opinions altogether at variance with such compliance, and I should be glad to know how far I may be in sympathy with fellow Christians generally, speaking in accordance with me in other respects.

That funeral observances as adopted, in their extent and variety by the world, are replete with untruthfulness, absurdity, and injustice, must, I think, be admitted without all question; but apart from this, would it not be well for the Christian to consider on what principle the use of mourning proceeds? The motive, obviously, from which it springs, must be grief for the decease of friends or relatives. But does it not become the Christian to bow with humble submission, and even with cheerful acquiescence in the bereavements of Providence? And can it be regarded as consistent with such feelings, to assume the garb of mourning, which would seem rather to proclaim and cherish the repinings of the heart, than to submit them to the will of his heavenly Father?

I shall, however, say no more at present, but await the opinions which may be offered by friends.

And am, dear Sir,

Yours sincerely,

Sutton, Oct. 18, 1850.

S. W.

HYMNS FOR PUBLIC WORSHIP.

To the Editor of the Baptist Magazine.

DEAR SIR,—Permit me, without offering any opinion on the general subject of "Hymns suitable for Worshipping Assemblies," lately discussed in your pages, to state some objections to the use of one particular hymn mentioned by your esteemed correspondents.

The hymn beginning "Sinner, O why so thoughtless grown?" does not appear to me to express the sentiments which it is generally supposed to convey by those who select it for public use. It is not a caution against thoughtlessness generally, or thoughtlessness about spiritual interests, but against that species of thoughtlessness which leads to the risking of life. It condemns "haste to die," and exhorts the unconverted sinner to remain upon "the gospel plains;" it is appropriate to one who contemplates suicide, or who engages in a duel, or who enters the army. If any one will read the hymn carefully in either of the selections in common use, this may be seen; but it may be shown yet more clearly if it be perused as originally printed in Dr. Watts' Lyrics.

"To the Right Honourable

JOHN Lord CUTTS,

At the Siege of Namur.

"THE HARDY SOLDIER.

"O why is man so thoughtless grown?

"Why guilty souls in haste to die?

"Venturing the leap to worlds unknown,

"Heedless to arms and blood they fly.

"Are lives but worth a soldier's pay?

"Why will ye join such wide extremes,

"And stake immortal souls, in play

"At desperate chance, and bloody games?

"Valour's a nobler turn of thought,

"Whose pardon'd guilt forbids her fears;

"Calmly she meets the deadly shot,

"Secure of life above the stars.

"But frenzy dares eternal fate,

"And, spurr'd with honour's airy dreams,

"Flies to attack th' infernal gate,

"And force a passage to the flames."

Thus hov'ring o'er Namuria's plains,

Sung heav'nly love in Gabriel's form:

Young Thraso felt the moving strains,

And vow'd to pray before the storm.

Anon the thundering trumpet calls:

You are but wind, the hero cries;

Then swears by heav'n and scales the walls,

Drops in the ditch, despairs and dies.

Its first appearance as a hymn for worship was, I believe, in Dr. Rippon's Selection. I have not been able to find it in a book of earlier date than his, but it has been copied into many others subsequently in the form in which it stands there, or with slight alterations. It seems strange that it should not have occurred to the compilers that the unconverted persons in our congregations are not generally characterized by "dreadful haste to die."

I am, dear sir,

Yours truly,

PRESBYTER.

MY DEAR SIR,—You would not of course print animadversions on the letters of Mr. Morgan and Mr. Jenkinson in a late number of the Magazine, unless the writer appended his name, which would be in some respects inconvenient in my case; but will you allow me anonymously to present two queries which I should be glad if one of those gentlemen, or any other of your respectable correspondents would answer.

1. What evidence is there that the Psalms generally were ever sung in public worship?

2. Can the teaching and admonishing one another in psalms and hymns and spiritual songs enjoined on the saints and faithful brethren at Colosse be fairly interpreted to include teaching and admonishing unconverted sinners?

Obliged by the observations which I have already perused,

I am, dear Sir,

A MALE MEMBER OF THE CHURCH
OF CHRIST.

VILLAGE PREACHING.

To the Editor of the Baptist Magazine.

DEAR SIR,—Allow me to forward you a few observations relative to providing for village preaching, which through your periodical may be useful in some directions.

It has fallen in my way lately to hear many lamentations that there should be no organized plan to enable Christian churches and ministers to take up new preaching stations in villages, and to help those that are labouring in poor localities to persevere in their work with an increase of comfort and efficiency.

My intention is not now to enlarge on the immense importance of introducing the preaching of the gospel into all the rural districts of the land, or it would be easy to show that the necessity for this was never so urgent as at the present moment. The population of those districts has very greatly increased lately, and is increasing, and there is apparent, especially among the rising generation, a growing inquiry after knowledge, which if the Christian church is not careful to invite to the great truths of divine revelation, the sons of error and infidelity will seek to glut with their poison. To further this desired object, might not each of our associations be divided into districts—each district having one person deputed to collect through it for village preaching, also to visit all the preaching stations as he has opportunity, and once a quarter to preach and solicit subscriptions and donations in each of the towns where is a settled ministry?

If some such plan were matured and carried out, it might produce a considerable sum for the distribution of ministers and committees at their annual associations, and if a portion of the expense of sustaining this agency was borne by the Home Missionary Society, while to me it appears a legitimate, it may through the divine blessing be a very useful devotion of a part of their funds.

Yours very affectionately,

W. YARNOLD.

Southampton.

EDITORIAL POSTSCRIPT.

The Evangelical Magazine for October contains an obituary of Henry Room, Esq., one of the deacons of the church under the care of Dr. Morison, and painter of the greater part of the portraits that have appeared in that work during the last ten or twelve years. He died on the 27th of August, in the 48th year of his age. One of the last productions of his pencil was a likeness of our esteemed brother Dr. Steane of Camberwell. This picture is now in the hands of a talented artist, who is preparing from it an engraving for the Baptist Magazine of January next.

A query respecting the law of burials having been proposed by a gentleman who expresses an opinion "that all parties may take their dead to the parish graveyard, and demand ground for burial without the services of the priest," we have consulted a legal friend, who says:—"You may inform your correspondent that parishioners are entitled to require the clergyman to bury their dead in the parish burial ground, even although they refuse to pay the accustomed fee. There may be a difficulty in respect to those who have never been baptized in any form, but probably it would be held that burial could not be refused even to these, but without a funeral service. It is the clergyman's duty to bury, and it does not appear that parishioners have a right to use the ground without his permission. The subject however is a difficult one when parties are disposed to insist on their legal rights, and would require careful consideration in reference to the circumstances of any particular case."

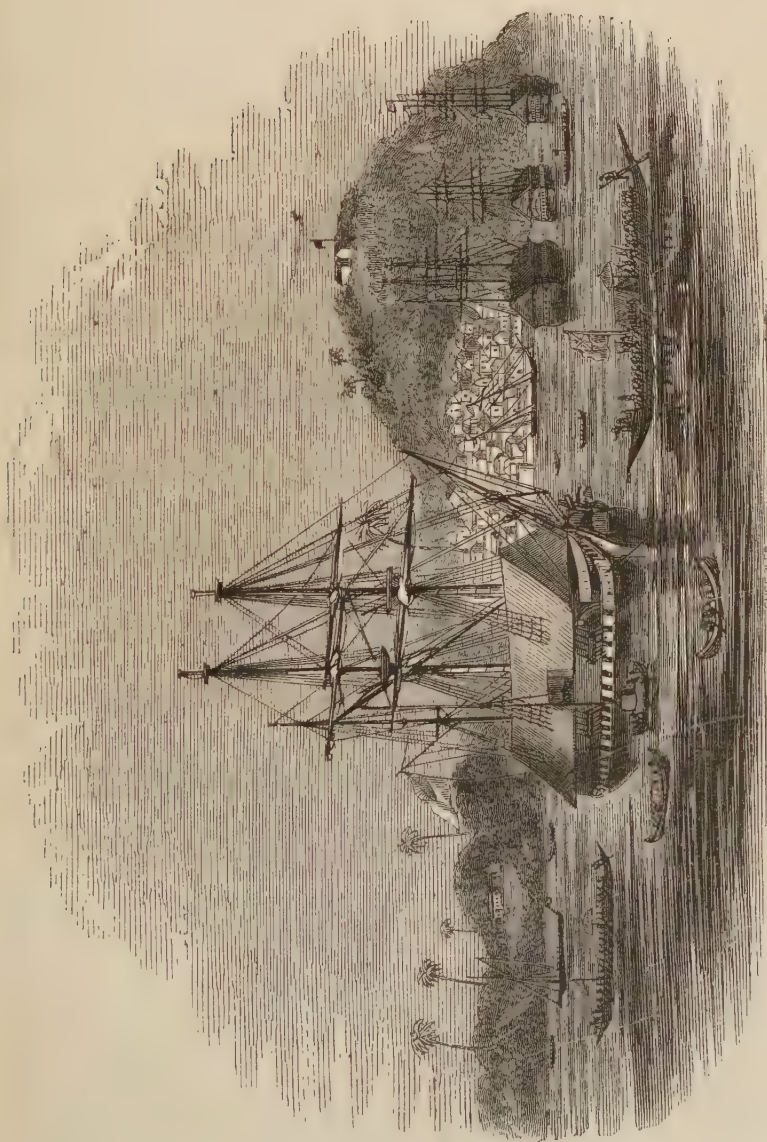
The Rev. John Green of Newcastle on Tyne is ready to give information to any ministering brother who will write to him respecting a church in the north of England which is in want of a pastor. He says, "The salary they can give is not large, and the labour required is arduous. A person of good sound sense and active habits, would, under God, be very likely to succeed in raising the cause."

Mrs. Meredith, whose former communications respecting Mrs. Burchell's schools many of our readers will remember, desires to inform them that the Rev. E. Hewitt, Mrs. Burchell's son-in-law, is about to return to Jamaica, and will be happy to be the bearer of any parcels that friends may have prepared for the use of the schools under Mrs. Burchell's superintendence, if forwarded to No. 3, Durham Place, Lambeth Road. "The last mail," Mrs. Meredith adds, "brought accounts of the improved state of Mrs. Burchell's health, and we trust she may yet be spared for some years to carry on the work she has long been prosecuting with so much success."

Our respected brother Dr. Joshua Gray has recently removed from Hastings, and undertaken a portion of the professorial duties at Stepney College. As his Lord's days are at present disengaged, it may be convenient to deacons and others to know his address, which is 17, Upper Barnsbury Street, Islington.

Mr. May having resigned the pastorate of the Baptist church at Prescott, Devon, is open to invitation, as his engagement will expire in a few months.

THE MISSIONARY HERALD.



OLD CALABAR, WESTERN AFRICA.

OLD CALABAR, WESTERN AFRICA.

THE Old Calabar river falls into the Bight of Biafra at a point of the African continent, N.W. by N. of the island of Fernando Po, and about sixty miles from Clarence.

This river was formerly one of the chief seats of the slave trade, and as many as 15,000 slaves were exported annually.

At the present time a considerable trade is carried on in palm oil, and some of the largest ships employed in this trade may be seen lying here at anchor, partly dismantled, and waiting for cargo.

The chief town, of which a view is given in the engraving, is called Duke Town, and is situated some distance up the river. It is far better built than the African towns generally, and contains a population of six or seven thousand persons.

The neighbourhood of this river is the scene of some of the most cruel and degrading rites that even Africa can witness; and this was one of the places to which the attention of the Society was directed, when it was first contemplated to establish a mission on the coast of Western Africa. Our brethren established at Clarence, Bimbia, and Cameroons, have repeatedly paid mission visits to Old Calabar, and for a time a station was maintained. But this most necessitous field of labour is now occupied by the Scottish United Presbyterian Church, and we fervently hope that the devoted labours of their excellent missionary, Mr. WADDELL, and his associates, may be abundantly prospered to the spiritual advantage of this part of Africa.

INDIA.

CALCUTTA.

LALL BAZAR.

On the last sabbath in June, *six* persons were baptized on a profession of faith in the Lord Jesus Christ. "One of the number had recently arrived from London, where he had been connected with the Wesleyan body. He had long been convinced, by the reading of the scriptures, that it was his duty to be baptized in obedience to Christ's command, and in accordance with His example. Another was the son of a clergyman of the church of England residing in this country. He was accompanied on the deeply interesting occasion by his wife. There were also among the number, a father, and his daughter, the wife and mother having a few months previously gone through the same sacred rite."

The following extract from the Report of the Bombay Tract and Book Society, is an important testimony to the influence the gospel is exerting throughout the dense population of India. The Committee say:—

Truth is gradually making an impression upon the public mind, and gradually changing the views prevalent in the community. Hindooism is losing its hold upon the people, and the Hindooism of the rising generation will be a very different system from that of their fathers. Christian ideas, and Christian doctrines are quietly gaining an influence over the minds of many. There is a Christianizing, so to speak, of the ideas, and even of the language of the people. The reverence once felt for the brahmins is fast passing away, and it would not be strange if they should yet be as much hated and despised as they were once revered and feared. Of this, even now there are many indications.

BARISAL.

From Barisál we have the interesting information that on Lord's day the 16th of June, our esteemed brother PAGE was privileged to baptize a young man of whom he says, "He is, and has long been so ill, that I fear every day he is dying; but the state of mind evident in him for the past six months and more, gives the hope that he has undergone the great change, and is a humble disciple of Jesus. He was, strange as it may appear, when in the villages, one of the proudest, most overbearing fellows possible, and this, while for two years he was suffering from the wasting disease the nature of which we cannot discover. Sincerely do I trust the Lord has had mercy on him. In his baptism I do feel very sensibly how good the Lord is to the poor and afflicted."

DACCA.

This station is one of the most important of the Society's mission in Bengal. It is one of the principal cities of the presidency; extends, with its suburbs, for six miles along a river that unites the Ganges with the Brahmaputra; and has a population of about 200,000 souls. For many years our brother ROBINSON has laboured alone amidst this dense mass of Hindoos and Mohammedans, and with many indications of the divine blessing. In the following letter he refers to the urgent claim it has on the Society's immediate attention, and to the kind of men required to carry on the evangelization of India. It is dated June 25, 1850.

A few days ago I was favoured with a short but very kind letter from you, for which please to accept my best thanks. I am glad, very glad, to learn that you are so mindful of Dacca. It is a consolation to the distressed to know, that there are those who think on them and sympathize with them, even though relief cannot be obtained. It is something to hear that during the past year the debt has not been increased. May we not hope that things have come to their worst, and that another year will witness some improvement? One short phrase towards the close of your letter gives me great pleasure. You say, speaking of the prayer meeting of the preceding evening, "The spirit of prayer was poured out." How differently does this tell on the feelings of a poor, distressed missionary in India, than the words *praise, applause, laughter, cheers*, which appear too often in the reports of our annual meetings. Could I mount your platform, I would like to deliver a speech which should cause great seriousness, looks of contrition, sighs, tears, prayers. These would best become many of our churches, and the supporters of our mission, seeing they have been so negligent of their duty as to bring the mission almost to the brink of ruin.

The men wanted.

It rejoices me to learn that you are de-

termined, if possible, to send out preachers. A few good scholars are very desirable, almost essential we might say, but how distressing to find that these men of intellect, these first linguists, as some of them really are, have no popular address, no preaching talents. What a loss to the mission! If great learning, and a popular address, cannot be found in the same person, then, as we have brethren in just and high repute for learning, send us out, if you can, a few popular preachers, men who, like Chamberlain, will be able to fix the attention of a heathen audience in the open air. These are the men we want now, though I disclaim all thought of disparaging our dear brethren who may not possess that popular manner of address of which I am now speaking.

Help desired.

It would be in vain to beg that help may be sent immediately to Dacca, for where the means are wanting, even importunity must fail. But I may ask, that when you have that means, that Dacca should have the first attention. I can give a good reason for this request, for while there are other stations which have but one missionary, and he past the prime of his age, yet it may with truth be said that the missionary at Dacca is the oldest and weakest of all your missionaries. I suffer greatly now from debility, the heat

to me is insupportable, yet the Lord enables me to do a little; that little, however, is less than half what I could do had I my former strength.

I had the pleasure of baptizing a poor native man near the end of last month. He had been with us several months, and had given us great satisfaction.

CHITOURA.

The mission at Chitoura, under the care of Mr. SMITH, continues to enjoy many tokens of the Divine blessing. The following letter will be found interesting as showing the influences amid which the Christian missionary has to labour, and will, we trust, excite the prayers of God's people, that his servants may be largely endowed with wisdom from above, and be sustained by the power of the Holy Spirit. Under date of May 27 he writes:—

Baptisms.

Since I last wrote I hope the cause of Christ has been progressing amongst us. I had the pleasure of baptizing three native disciples in the month of April, and two more in May, and I have several more candidates for the sacred ordinance. There appears a little moving of the waters, and I sincerely hope we are going to receive large supplies of divine influence. Oh, that I could feel more holy zeal in my own soul.

Effect of idolatry on the missionary.

Nothing can be more distressing than feelings of lukewarmness in the midst of scenes of degradation which might well make angels weep. Yet living in such a polluted atmosphere as we breathe, inhaling as it were the fumes of idolatry at every breath; meeting the idols' hideous forms at every turn, we become accustomed to the iniquity, and in time it begins to wear a less heinous form. Thus the associations in which we live, with the want of soul-stirring sermons such as you enjoy in dear England, blunt the feelings and drag the soul down from its proper elevation of holiness and piety; hence the necessity of our brethren in England being regular and fervent in their supplications at the throne of grace, that those who are exposed (many single handed) in the battle's foremost ranks may be upheld faithful, that their cry may be victory or death! no surrender! and that they may never sheathe their swords until it be shouted from rank to rank, and echoed from one division of the grand army to another, "The Lord Omnipotent reigneth!"

Labours.

We continue to preach the gospel to all the people in the surrounding villages, and we attend regularly five markets weekly. The people receive us wherever we go, and show us the most marked kindness. I remark almost with regret, that opposition is completely gone. These results have been

brought about partly by medicine. My place is sometimes like an hospital. The sick are brought a distance of forty and fifty miles, and considering the little knowledge I possess, it is surprising the success I have generally had in my treatment.

Opposition.

But notwithstanding such a general kindly feeling, and a general assent to the truths of the gospel, the enmity of the unrenewed mind is still visible, and no sooner is there a prospect of one out of a large family embracing Christianity, than all are up in arms; and they appear to think that one of the most dire misfortunes is about to overtake them. A few weeks since a young man who has been hanging about us for some time, declared, after attending a baptism, that Hindooism was false, and he would become a Christian. His elder brother at once told him if he did he would kill him; and about fifteen days ago another young man came and asked if I would protect him in case of his joining us. The obstacles in the way of the natives embracing Christianity must be witnessed to be understood.

Persecution of a convert.

Our brother, Walayat Ali, has been a prisoner for four days. He belongs to a large and respectable Mohammedan family, and no sooner was he baptized than they determined to bring him back again to their ranks. The same day that his baptism took place, they made their arrangements, and the following day an action was commenced against him for upwards of £100, and although our brother was as free from debt as I am, yet the action was sustained, and judgment given against him by a native official—of course a Mohammedan. He was seized whilst preaching in the Shumshabad market, by two chuprassies, who conveyed him to Agra, and had not the Lord inclined the hearts of two of our Presbyterian brethren to advance the money, pending an appeal to a higher court, our brother must have re-

mained a prisoner in the midst of the most loathsome company. Through grace he was enabled to witness a good confession, and when his opponents in the open court told him that he had only to renounce his Christianity, and they would give a razi nama at once, and release him from all obligation, he replied, "You may kill my body, and cut it to pieces, but you cannot take from me the precious hope of the gospel." No sooner had they effected their purpose in arresting him and separating him from his family, than his wife's brother came to frighten and persuade her to go back with him to her friends, as her husband would very probably be a prisoner for years; but all their efforts were vain, and will, I doubt not, turn out for the furtherance of the gospel.

A fakir's death.

The owner of the village of Chitoura, within the limits of which our Christian village is built, has just gone to his long home. He was a reputedly rich man, and although by profession a beggar and ascetic, yet a number of villages in our vicinity belonged to him. In all my experience I have never seen a man cling to life with more tenacity. He, in fact, just acted like one who felt that every thing was at stake, that death would deprive him of *all*, for alas he had no hope. He had truly lived without God in the world, arrogating to himself his titles and worship. On visiting him I was much struck by the scenes I witnessed. A dying man, almost drawing his last breath, crying out to all around him, "I shall not get over it. I have robbed God, and he will punish me;" and yet still the deluded crowds bowing down and adoring him, notwithstanding the strongest proofs of his nothingness, and inability to help even himself. But such is the debasing influence of idolatry, it cheats men of their reason, and makes them worse than children in their actions. Truly may it be called Satan's masterpiece.

Burial customs.

The class of ascetics to which this man

belonged are not burned, but buried, and that in a most curious manner. After death he was placed in a sitting posture, as though engaged in tapasiye, and tied, so that when the body got cold it retained its position, and had the appearance of life. In this manner he was carried to the grave, the deluded people worshipping him all the way, the stiff clay nodding and bobbing backwards and forwards with the motion of the dholy, as if deriding their stupidity. On arrival, the corpse was placed in a deep hole, and water copiously poured over it, with ghee; the earth was then carefully filled in, and with water made hard and firm, all the while some kind of incantations were being carried on, which I do not understand, and the whole ended by a feast, at which I think thousands were present. This class of vairagees do not marry, but make disciples, and the eldest of them inherits the immense riches of the late Gosaen of Chitoura, celebrated throughout all the district for his riches and covetousness.

The schools.

My school continues to improve. We have altogether, boys and girls, about forty, and several men also attend. Our services are well attended. On Wednesday evenings I give a lecture on the Pilgrim's Progress, and I intend after it to take up Barth's Church History, an excellent translation of which, in Hindi, our brother Parsons has just supplied. The females in India are the greatest hindrance to the spread of the gospel; I am, however, glad to say there is a visible improvement in our female community. About twenty attend Mrs. Smith's prayer-meeting regularly. Several of them read portions of scripture, and then engage in prayer, and thus edify each other. I have just employed a shoemaker, and put five of our boys apprentice to him to learn the business, as we had no shoemaker in our village. A supply of tools would be very acceptable, if any of our brethren could be prevailed upon to send us some.

Perhaps some of our kind friends will assist our worthy brother with the tools he requires.

DELHI.

DEATH OF THE REV. J. T. THOMPSON.

From the pages of the August number of the *Oriental Baptist*, we are enabled to present our readers with an account of the last days of our esteemed missionary brother THOMPSON. To this we append a brief notice of his life and character from the columns of the *Friend of India*, by one who knew him well, and under whose eye a large part of his missionary life was spent. The Society has lost in

him one of its most able missionaries, and if his long labours have not resulted in the formation of a large native church, yet has he been eminently useful in allaying prejudice, in scattering widely the seeds of divine truth, and in preparing the way for an open adhesion, on the part of multitudes in and around Delhi, to the truth as it is in Jesus.

His illness, which may be said to have commenced about the 20th of June, seemed to be chiefly a prostration of strength, accompanied during the last few days with low fever. For some time previous to this date he had been suffering considerably from very painful boils in the hands, which were evidently the cause of his fever. Notwithstanding the great weakness under which he laboured, his zeal in the cause of Christ manifested itself in endeavouring, to the last, to make known to all to whom he had access the way of salvation. On the date above referred to, and a few days afterwards, the entries in his diary are as follow.

"20th, Thursday. Read two tracts to about 150 village hearers chiefly, and gave gospels and tracts. O Lord, have mercy on my weakness, and graciously strengthen me, I pray thee!

"21st, Friday. Read to about thirty people, and gave tracts.

"22nd, Saturday. Doctor R. attends me these two days, and, O my Lord, do thou be pleased to grant thy blessing."

The next day (sabbath) he administered the Lord's supper, although a fortnight earlier than his usual stated period for this ordinance. When asked by Mrs. Thompson his reason for doing so, his reply was, "I may not live to see another sabbath." We, however, little thought that we were all receiving the sacrament for the last time at his hands! On the afternoon of that day he held his accustomed public Hindustani service with his native members and others, when he delivered a discourse, which however was briefer than usual on account of his extreme weakness. The following day, Monday, found him still more reduced in strength, but this did not prevent his going out to his usual labour in the city. It seemed to afford him no little satisfaction even in his illness to be thus engaged in endeavouring to make known the truth as it is in Jesus to the heathen. This he plainly intimated to us as often as he was desirous to spare himself. Tuesday and Wednesday were marked by still further prostration of strength, yet he was enabled to sit up in bed and make a few remarks at a Hindi service on Wednesday afternoon, on the eighteenth chapter of Luke's gospel, which was read by one of his children at his own request. During the night he was very restless, and at times unconscious. While labouring under this aberration of mind, he frequently sat up and spoke of revising one of his tracts, viz., "The Ten Hindoo Incarnations," and of sending it to Calcutta to be

printed. He also repeated different passages of scripture, amongst others, part of 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Thursday morning, the 27th, he appeared to be much worse than at any previous period, still he joined his family at the breakfast table, and partook of a little food. His strength seemed to be hourly diminishing. At about eleven or twelve o'clock of the day, he conducted, as usual, English worship with his family, and was observed to sing with great earnestness, and apparently in as strong a voice as ordinary, part of the following hymn of Watts,

"Mine eyes and my desire
Are ever to the Lord."

Between three and four, p.m., he fell into a slumber, previous to which he was heard for some time to be in earnest prayer. In the meantime the doctor called in, and soon discovered the painful truth that he was near his end. About eight o'clock, while Mrs. Thompson was in the act of commending his soul to God his Redeemer, he, without having once awakened, quietly fell asleep in Jesus without a sigh or a groan.

The funeral took place next morning, and his remains were followed by a large number of friends from the house to the city burial ground, where a still greater number awaited the procession. Some five hundred natives of Delhi, amongst whom he had for so many years preached the gospel, were present on the mournful occasion. The funeral services were performed by the Rev. Mr. Boyle.

From the *Friend of India*.

Last week, we recorded with deep regret, the removal by death of the Rev. Mr. Thompson, who has laboured in the missionary field at Delhi, and in the neighbouring districts, for the lengthened period of thirty-eight years. We cannot allow one who has devoted a long life to the service of his fellow creatures to descend to the tomb, without recording some memorial of his valuable labours. He was the oldest missionary, but one, at this presidency. It is now forty years since the attention of the late Mr. Ward, one of the Serampore missionaries, was drawn to a young man in one of the government offices in Calcutta, whose extraordinary zeal and activity in the cause of religion gave tokens of future usefulness.

After a short period of probation, he was selected for the missionary station at Patna, in which great and populous city he laboured with much assiduity for five years. Dr. Carey had then just completed the first translation ever made of the New Testament into Hindee, and was anxious to establish a station at Delhi, for the more effectual distribution of it among the people. Mr. Thompson was selected for that post, and removed to it in the year 1817, and continued his missionary labours in that vicinity for the long period of thirty-three years. When, on the death of Dr. Marshman, the Serampore mission was broken up, and all its out-stations were transferred to the Baptist Missionary Society, Mr. Thompson was placed upon the establishment of that body, and continued to labour in connexion with it to the period of his death. He was perhaps the most complete master of the Hindee language to be found in the missionary circle. He spoke it with such singular fluency, accuracy, and taste, that his ministrations among the heathen were peculiarly acceptable, and he was always able to command a most attentive auditory. His translation of the New Testament into that language has always appeared to us to be one of the simplest and most idiomatic, and therefore one of the most useful of the versions in use, though doubtless it is susceptible of much improvement. Some years ago he

published a brief Commentary on the New Testament in the English language, but his forte lay in the native languages. He was the author of two valuable Hindoostanee Dictionaries, the one a large royal octavo, equal, if not superior, in value to that of Shakespear, the other, a small School Dictionary in the same language, which has proved highly useful in promoting the object for which it was designed. To him also the cause of missions is indebted for many valuable tracts, which have had an extensive circulation. As long as health and strength permitted, he was distinguished for the zeal and assiduity of his missionary labours, into which he always threw his whole soul. Of his private virtues in the various relations of life, we need only say that they have endeared him to a large circle of relatives and friends, who have now to bemoan the loss of one whose ever cheerful aid and kind sympathies they can never forget. But it is as the faithful, zealous, devoted missionary of forty years, that his character appears most interesting to those who seek the welfare of India. If we could calculate upon a hundred such labourers as Thompson, educated and trained in the country, imbued with the same warmth of Christian zeal, and thoroughly at home in the language, the habits, and the feelings of the people, the missionary field would soon present a very different aspect.

To supply the important sphere thus left vacant, the Committee are unable. Gladly would they send four or more brethren to fill up the breaches made in the missionary ranks in the east, could suitable men be found. It is our confident belief that the missionary spirit lives vigorously in the churches, and that our need has only to be known to call forth the holy zeal of the Lord's people, and to educe the reply from many hearts devoted to the Saviour's cause, "Here am I, Lord, send me."

CEYLON.

COLOMBO.

Though pressed overmuch with care and toil, our brother ALLEN has enjoyed very encouraging proofs that his labour is not in vain in the Lord. The contents of the following letter, dated August 14, are cheering alike to us and to him; while the necessity of speedy aid being sent is the more apparent. We dare not hope to see in the flesh our brother DAWSON. There can be little doubt that he and his family have perished, with the whole ship's crew, in one of the fearful hurricanes that swept the Indian Ocean in the month of March. DAVIES and DAWSON have as yet no successor. Is there no one to lift up the fallen standard?

Hitherto the Lord has helped me and strengthened me, yea, when I felt as if to proceed would not be long in my power. There has been, however, no cessation from my labours. The encouragement to proceed is very great. In the conversion of sinners, the establishment of believers, the recovery of backsliders, my ministrations in the Pettah have been blessed indeed: let all the praise be God's. There is reason, too, to hope that my periodical visits to the native churches have not been all in vain, so that

on the whole, whilst my labours are by no means light, I have great reason for thankfulness.

Baptisms.

Since I wrote in April, I have had the pleasure of baptizing four. The editor of the "Observer," and his wife, were the first, and most pious and devoted do they show themselves to be. They have begun to work with the sabbath school, which is in a very prosperous state, numbering more than sixty children. The others were of the Burgher community, both very intelligent men. One other stands accepted, and will shortly be baptized; and yet I hope to tell of others in whom there is nothing wanted but one determined effort to go down into the water: all the rest is there. The day of power is not far off when they will be willing even to that. Many of them are greatly concerned to do something towards the support of the ministry amongst them. They have been moved in some measure to this by my efforts to maintain my post in their midst. I thought at one time, if no help should come, that one service must be abandoned, but in the present state of things it must not be the case. I will drop before I take that step, for if they are once dispersed, it will not be so easy to gather them again. I will take due care of my health, because I know

its value, and if God see fit to continue his goodness as he has, we will yet go on.

A Total Abstinence Society.

Drunkenness, learned from Englishmen to a great extent, is a difficulty we have to grapple with amongst all classes, and to counteract this we started a Total Abstinence Society two months ago. I began my training for it when brother Dawson left, and this is an additional demand, though only once a month. We held our second meeting last night, counting up a hundred members as the result of the two. I have great hopes of this effort, especially with natives, who have learned the habit of drinking to a fearful extent.

Happy prospects.

Next week I expect to baptize a goodly number of candidates at the Kottigahawatta station, and I hope that Mr. Sand will be with me. My greatest trouble is, that I cannot, with all my engagements, get time to read or study Singhalese any further than the composition of a sermon, but I am thankful to be able to do even that.

I trust brother Dawson has arrived in safety, and that I shall hear by the coming mail it is so. He will be glad to hear, too, that Matali chapel is partly built, and will be completed in about two months. The subscriptions do not come in so rapidly as he expected; still it will be done.

THE DEPUTATION TO INDIA.

It will rejoice our readers to be informed that our brethren, the deputation, have reached Suez in safety. The following brief and hurried epistle from Mr. RUSSELL, for which we are indebted to a relative to whom it was written, affords some notices of the incidents of their important journey. By this time we hope, in the good providence of God, the brethren are visiting the missionary stations of Ceylon.

Alexandria Harbour,

Thursday, 5th Sep. 1850.

Through the mercy of God we have got thus far on our voyage. We have been put here into quarantine, but expect to be out of that scrape in a few minutes. A box of letters from Malta burst open, and because there was a leathern covering inside, which might possibly have conveyed disease, they stopped us all.

Saturday, 7th September. As I expected, so it turned out. Before I had finished the sentence, the order was taken off, and we were ordered on shore, and in a few minutes were standing in Egypt. How strange and wonderful it seemed. Every thing was different from an European city; that is, almost every thing. Flat roofed houses, black people, camels with their long necks, and

the strange sound of the Arabic, and the Egyptians and Arabs are very vociferous. Myself and two other gentlemen hired donkeys, and set off to see the wonders of the place. The donkeys are remarkably quick and active. They cantered and galloped most pleasantly. We went to Cleopatra's Needle, a large pillar so called; then to Pompey's Pillar; to the slave market, where we saw a lot of girls for sale; and through several of the streets, peeping into the shops, many of which are well furnished. There are many good houses, a fine palace of the pacha, and a great many poor looking hovels. We dined at the hotel, fifty or sixty passengers. There was one joint of meat, soup, poultry in abundance, a few made dishes and puddings, and plenty of fruit, grapes, melons, and peaches principally. We

then got into an omnibus, and were driven to the Mahmoudie Canal, and got on board a canal boat, in which we remained till about three o'clock next morning, when we reached the magnificent Nile. We had then to get into a Nile steamer, a fine vessel, but much crowded, and we made way up the Nile till midnight last night, when we arrived at Boulac, and got into omnibuses, which took us into Cairo; but as we were after our time, in consequence of the strong contrary wind in the Mediterranean, we were not allowed to stay more than two hours, when we had to get into caravans, and start off across the desert, and I am writing this as we halt at one of the houses provided for the

English travellers. We were much vexed at not being permitted to remain a day at Cairo, as we sadly wanted rest, and would have liked to see something of that city, which is very fine. The banks of the Nile are very flat as high as we went; date, palms, and sycamore are common on them, and there are many villages, but not at all like English ones. The houses of the poor look like great stone boxes; they are made, in fact, of mud, all jumbled together without order. This desert is a terrible place, yet, with the exception of the jolting, we have passed through it hitherto with little inconvenience. Thanks to God for his great goodness and mercy, I am pretty well.

HOME PROCEEDINGS.

The state, past and present, of the Society's mission in Western Africa, has engaged the most serious and prolonged consideration of the Committee. Our readers will remember that by the temporary absence of Mr. SAKER, and the afflictive death of Mr. NEWBEGIN, the mission has for some months been destitute of a European missionary. The painful events which have befallen this mission in a very brief period, trial following upon trial, seemed naturally to call for a prayerful review of the course that had hitherto been pursued. This has been done, the whole of the past history of the mission was laid before the Committee, and the result is a firm conviction that duty, that fidelity to the great cause committed to our charge, demand the continuance of our efforts in this quarter of the world, where, in truth, amid many discouragements, there have been many proofs of God's working with our brethren, in the conversion of souls by the preaching of the word. Some modifications, however, are proposed. A missionary ship will no longer be employed, and for the present the labour of the missionaries will be confined to the effective working of the stations already formed, on the island of Fernando Po, and on the neighbouring coast of the continent. We have pleasure in adding, that when this sheet will have reached the hands of our readers, Mr. and Mrs. SAKER will be on their way to Africa, and that in as short a time as possible, they will be followed by Mr. JOHN WHEELER, the pastor of a small church meeting in Windmill Street, Finsbury, whose services offered for Fernando Po have been accepted by the Committee.

Another important subject engaged the attention of the Committee at its quarterly meeting. The Secretaries laid before the assembled brethren a plan for a suitable provision for the widows and orphans of missionaries who may hereafter die in the service of the Society. The principle involved in the plan met with a cordial approval, and the scheme was referred to a Sub-committee for consideration, to report at a subsequent meeting.

We record with pleasure the safe arrival in Jamaica of Mrs. MERRICK, with her child and Fanny Watson, after a pleasant voyage.

During the month of October a considerable number of missionary meetings of a most satisfactory character has been held in various parts of the country. Mr. TRESTRAIL, with other friends, attended the meeting at Regent Street, Lambeth. He has spent the last fortnight in traversing Pembrokeshire and Carmarthenshire. In this journey into Wales he is accompanied by Mr. MAKE-

PEACE, who has also been engaged in Sussex. Mr. UNDERHILL has visited St. Albans and Hemel Hempstead, assisted by Rev. J. BIGWOOD, who preached for the mission at Boxmoor. The Rev. J. CLARKE has been employed in Manchester and Shropshire, while the Revs. S. GREEN and Dr. J. GRAY have visited Bedford and Ampthill on the Society's behalf. Other meetings have, we believe, been held, of which no information has reached the Mission House. We should be glad always to receive some account of all the meetings for missionary purposes held among the churches, with the names of those representing the Society present at them. For want of this information our statements are often necessarily defective.

Our friends will be gratified to know that the funds of the Society have during the year progressively improved; showing on the six months that have elapsed, about a *thousand pounds* increase on the receipts for general purposes, as compared with the receipts of last year. Thus the Committee are encouraged to pursue the work before them, and are now anxiously inquiring for suitable men to supply the vacancies disease and death have occasioned, as well as to strengthen stations depending on single and aged lives. India and Ceylon cry loudly, "Come over and help us." Is there no one to respond to the cry?

DEATH OF THE REV. DR. JUDSON.

This eminent missionary of the cross, after thirty-eight years of successful labour, has terminated his earthly course. We give below an account of his last days, from the missionary magazine of our American brethren.

Dr. Judson was the son of a pious minister of the Congregational communion in Plymouth, Massachusetts. His collegiate days were spent at Brown University, but he acquired a knowledge of theology at Andover Seminary. In addition to the full course of study pursued at these institutions, he fitted himself for his future sphere of labour by two years' additional investigation into the great themes of redemption, enlarging at the same time the scholarship which bore such ripe fruit in the translations and linguistic works he has left behind him. He became the subject of divine grace while at college, and shortly thereafter was called to the ministry of the word. At Andover he met with Hall, Newell, and Luther Rice, on whom rested the missionary spirit, and from whose consecration to the work of saving the heathen, arose the American Board of Commissioners for Foreign Missions. Dr. Judson married Ann Haseltine, and in company this band of Christ's servants embarked for India on the 19th February, 1812.

During the voyage the question of baptism occupied the attention of the missionary brethren. On arriving at Calcutta, Dr. JUDSON addressed a letter to Dr. CAREY and his companions, announcing that his "serious and prayerful examination" of the subject had "issued in the entire conviction, that the immersion of professing believers is the only Christian baptism." Mrs. JUDSON likewise came to the same conclusion, and on the 6th September they were both baptized in Calcutta by Mr. Ward.

This step of course separated them from the support and sympathies of the Congregational churches of America; but the news awakened the Baptist churches to their duty, and a convention was immediately formed to sustain the operations of Dr. JUDSON, and to send others into the harvest field.

Refused a place of abode in India by the East India Company, he at last

turned his steps, under the good providence of God, to Burmah. There he planted the banner of the cross. Amid persecution, suffering, and many perils, he persisted in his work, and was permitted not only to be the first to preach the gospel in the language of Burmah, but to baptize the first convert, to form the first native church, and to crown his labours with the translation of the entire bible and many Christian books into the Burmese tongue. His last great work was a Burman-English Dictionary.

He is dead ; but "blessed are the dead that die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The mournful, but not wholly unexpected intelligence has reached us, that the Rev. Adoniram Judson, D.D., the senior missionary of the Union, died at sea, April 12, 1850, in the sixty-second year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a letter dated Mauritius, June 18, whose narrative we have somewhat condensed, but omitting no material fact.

It will be recollected that our last information left Dr. Judson on board the French barque, Aristide Marie, bound for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. It being desirable to get to sea as soon as possible, application was made to the Commissioner of the Provinces to permit the barque to be towed out of the river by the steamer Proserpine, which was that morning to proceed southward with troops. Permission was granted, and on Wednesday, April 3, by the kindness of Captain Lawford, commandant of artillery, a palanquin and bearers took Dr. Judson, then too weak to stand, and carried him on board. There they learned with surprise and sorrow, that the steamer would not take them in tow. The commander of the troops claimed that while employed as a military transport, the vessel was not subject to the commissioner's order, and on the ground that it might endanger the lives of the soldiers, declined to comply with it. The consequence of this collision of authorities was, that instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left the vessel. How much was thus lost it is impossible to conjecture.

The delay permitted Mrs. Judson (who would gladly have accompanied her husband, though at the hazard of her life, if he had consented), and Mr. Stilson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation very well, and on Thursday took more refreshment than for several days previous. This gave hope of a favourable change, but on Friday he was not so well, and his two Burman assistants, Ko En and Ko Sway Doke, disciples of many years'

standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmain. They were confident he was near his end, and could not endure the thought of his burial in the ocean: they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this would have proved fatal, and there was no choice but to fulfil their original purpose; Mr. Stilson reminding the affectionate disciples of the death and unknown burial-place of Moses.

On Saturday he was perceptibly weaker. Such was his pain that he said he would willingly die—if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length than he had been able to do, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar emotion of either fear or transport. His mind was so affected by suffering, that he could not think or even pray. Nay, he could not think of his wife and family. He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits speech had been almost denied him, and when they parted the day before, perhaps the last time on earth, it was without a word, and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, "The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not; I have talked with the doctor about this, and have myself remarked, at different times, the swelling and subsiding. I still feel that there is so much of life in me that I shall recover."

On Monday, the 6th, at half-past three o'clock, P.M., the pilot, with the two assistants above named, and Moungh Shway Moungh, of the Amherst church, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. Judson his opinion of himself, that "*he went out to sea with a strong feeling that he should recover.*" But on the same day the violence of his pains returned,

and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tonasserin coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunder storm came on, followed by a calm. For a short time, Dr. Judson suffered less pain, but a hiccough increased upon him. He said, "This hiccough is killing me: can you think of this coming to do for it?" He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared, which continued to the last,—frequent vomiting and an inability to retain anything upon his stomach.

During the night and the next day the weather was exceedingly hot. Dr. Judson refused all nourishment and inclined to sleep, probably on account of the laudanum and ether administered. He said he should weary them but little longer. The captain gave several prescriptions without effect, on which he said, "It is of but little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course." While suffering the acute pain, which invariably preceded vomiting, he said, "Oh, that I could die at once, and go immediately into Paradise, where there is no pain!"

In the evening of Wednesday, as Mr. Ranney was sitting by his bedside, he said, "I am glad you are here. I do not feel so abandoned. You are my only kindred now, the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ." "I hope," said Mr. Ranney, "you feel that Christ is now near, sustaining you." "Oh, yes!" he replied, "*It is all right there.* I believe He gives me just so much pain and suffering as is necessary to fit me to die, to make me submissive to his will." The captain (who spoke but little English, but took unwearied pains to make himself understood by a frequent resort to a French and English Dictionary, and was a pattern of kindness and benevolence) offered another prescription, but Dr. Judson thanked him and declined. He spoke of the invigorating influence of the wind, and expressed a fear that they would lose it during the night, which proved true. After midnight there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became very difficult, but after vomiting he breathed more freely.

On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and deathlike. His stomach rejected all refreshment. At ten and twelve o'clock he took some ether, which he said did him good. After vomiting, with the suffering which preceded it, he said, "Oh, how few there are who suffer such great torment—who die so hard!" During all the

night his sufferings increased, so that it was inexpressibly painful to behold his agony,—sometimes calling for water, which gave relief only while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His extremities were cold, his head hot,—it was the fever of death. His weakness was such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock he said in Burmese to Poonapah, a native servant, "It is done, I am going." Shortly after he made a sign with his hand downwards, which was not understood;—drawing Mr. Ranney's ear close to his mouth, he said convulsively, "Brother Ranney, will you bury me! bury me!—quick! quick!" These words were prompted perhaps by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English and also in Burmese, of Mrs. Judson, bidding him "take care of poor mistress," and at fifteen minutes past four o'clock he breathed his last. "His death," says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight."

It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank coffin soon received the body, several buckets of sand were poured in to make it sink, and at eight o'clock, P.M., the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep,—in latitude 13 deg. north, longitude 93 deg. east, nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

We have not the space, nor is this the appropriate occasion, fitly to review the long career of Christian heroism which a wise Providence has thus closed. When looking only to one side of it,—the long banishment from home and country, the toils, anxieties, sufferings, and bereavements, that darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and the nameless tomb,—its aspect seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of this life are made visible in the sight of the risen nations, these will but heighten the glory with which it is arrayed.

Even now, to the dimmer vision of present faith, so pure is the radiance investing it, that a visible ascent through the opening heavens could have added little to our conception of the fulness of joy with which the departing saint entered into rest through the chambers of the deep.

Mr. Ranney arrived at Mauritius, June 15th, and hoped to return to Calcutta in season for the August steamer, which would take him to Maulmain by the 19th of the month, then, probably to give Dr. Judson's family, and the mission, the first intelligence of their bereavement.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The Annual Meeting of the Association was held in the Library, Oct. 8, 1850. The chair was occupied by JAMES LOW, Esq., and various interesting and most effective addresses, to a very large audience of young men, were delivered by the Revs. Dr. COX, J. ALDIS, J. ANGUS, H. J. BETTS, S. GREEN, J. BRANCH, W. COLLINGS, and Messrs. J. J. HERIOT, J. FRANCIS, and B. W. CARR. The meeting was opened and closed with singing and prayer.

The Report of the Committee of the Association referred with gratitude to the important and admirable lectures given by several gentlemen during the previous winter; also stating that forty-eight lectures had been delivered to the young by members of the Association, on missionary subjects, in different parts of London, the net proceeds of which, amounting to more than £60, had been paid into the funds of the parent Society. The following brief extracts from the Report give further detail of the operations of the Association.

Devotional meetings of young men have been held at the Mission House, on the fourth Wednesday evenings in the month. The general attendance has not been such as could be desired; this doubtless has arisen from the numerous claims which young men have made upon them of a more local character.

The January meeting was one of peculiar interest. The trying circumstances of our mission seemed to have awakened a desire in many, to meet and supplicate the God of missions to stay his afflicting hand upon the band of devoted men and women labouring in Africa and in other parts. The meeting was attended by about eighty young men, and presided over by our beloved friend, the Rev. William Brock, who gave an address on "The present condition of the Baptist Foreign Mission." The meeting was one of a most impressive character, and will not be soon forgotten by those who attended.

On Thursday evening, April 25th, a sermon in connexion with the Association, was preached to young men, in the Poultry Chapel, by the Rev. William Brock, upon "The Heathen's appeal to the Christian's humanity," from Isaiah xlv. 7, 8. The chapel was filled with young men, who listened with deep attention to the eloquent and earnest appeals of the preacher.

Other sermons upon "The Claims of Christian Missions upon Young Persons," have, at the request of the committee, been preached by several ministers. To them the

committee would render their tribute of thanks; and it is their wish to have special sermons for the same object, in the Baptist chapels in London, during the ensuing winter.

LETTERS TO MISSIONARIES. During the year the committee have conducted a most pleasing and profitable correspondence with the missionaries of the Society. In addition to the statistics afforded as to educational operations, much valuable information has been gained as to the peculiarities of the various fields of mission labour, with the distinctive trials and wants of the brethren, the fervent piety and Christian devotedness evinced by whom is most cheering.

MISSION SCHOOLS. In the last report it was stated, that certain information had been written for, preparatory to the making of an effort to obtain support for the educational department of the mission. Your committee had hoped, ere this, to have been able to submit a tabular statement of such operations, but they, finding the returns incomplete, deem it best to withhold the publishing of the statement for a short period. In the meantime, they are endeavouring to place before the minds of the young, the claims of this important department of mission labour; and with pleasure they report that five foreign schools have been allotted to Juvenile Auxiliaries in London for support, while others are at present under negotiation.

NATIVE PREACHERS. The committee desire to call the special attention of the mem-

bers to this valuable and important agency connected with the mission. The expenses of such labourers are small, the work done by them is great, and the success attending their labours is most encouraging; and there can be no doubt of the desirableness of increasing such agency. Impressed with this fact, your committee have had pleasure in advising with the Secretaries of the Parent Society, and can now state that the juvenile offering at Christmas next, will be for "Native Preachers," instead of the "Dove," which is no longer the property of the Society.

Thirty seven juvenile meetings have been held in connexion with the London Sunday schools, which were addressed by deputations from the Association. The annual juvenile meetings were held on Tuesday evening, June 25th, at Bloomsbury, York Street, Bishopsgate, and New Park Street chapels; about 4000 sabbath school children and young persons were present. At each meeting a report detailing the labours of the Society, as to education, was read, suitable hymns sung, and addresses delivered by Christian brethren. May it not be hoped from such seminaries, that the vacant, as well as new stations of the Society, will be occupied by missionaries possessed of the same holy zeal, fervent piety, and Christian devotedness, as the lamented Knibb and Williams, whose first consecration to Christ, and love for the heathen world, was when in the Sunday school.

During the year several prayer meetings have been held in sabbath schools, and after much consideration the Committee feel justified in recommending the setting apart of one hour on a sabbath afternoon, every three months, to the holding of a prayer meeting

for Christian missions, at which the scholars should be invited to attend.

The Committee being desirous to encourage the young in their efforts for the missionary cause, had much pleasure on the first Sunday in January last, of distributing among the children of seventy-six Sunday schools, 10,000 copies of a book called "The Heathen World," written for the Association by Mr. G. E. Sargent of Eythorne. The copyright has been disposed of to Mr. Benjamin L. Green, who has published the book, and we hope its circulation in our country schools will be so extensive, as greatly to prepare the way for more direct effort on behalf of the missionary cause.

During the year deputations from the Association have visited the schools at Bristol, Birmingham, Canterbury, Folkestone, High Wycombe, Kingston, Luton, Reading, St. Ives, and Wolverhampton, at most of which juvenile auxiliaries have been formed, meetings held, and the recommendations of the Association, as to the working of juvenile auxiliaries, adopted.

In conclusion, your Committee would remind the members and friends of the Association, that its work has only begun; every step has hitherto been progressive. The work undertaken by the Association is of God; it has been, and still must be done, from love to the cause of Christ alone; and your Committee would entreat the believing prayers of all Christians, that a blessing may attend the work of the Association, and that the missionary spirit may be so evident in the character and doings of our young men, that the churches at home will be blessed by their increased devotedness to their interests; and the time be hastened when "All nations shall call the Redeemer blessed."

The vacancy occasioned by the retirement of Mr. J. E. TRESIDDER from the office of Secretary, has been filled up by the choice of Mr. T. J. COLE.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J.	May 2.
ASIA	AGRA	Falkland, T. H.	July 18.
		Williams, R.	July 15.
	BENARES	Small, G.	August 1.
	CALCUTTA	Thomas, J.	August 8.
	CHITOURA	Smith, J.	August 10.
	COLOMBO	Allen, J.	August 14.
	INTALLY	Pearce, G.	August 2.
	MADRAS	Page, T. C.	August 13.
	MONOHIR	Lawrence, J.	July —.
	SAUGOR	Phillips, T.	August 16.

BAHAMAS	NASSAU.....	Capern, H.	August 23, Sept. 13.
		Littlewood, W.	August 22.
BRITTANY.....	MORLAIX.....	Jenkins, J.	October 11.
GERMANY	LEIPSIC.....	Tachnitz, C. C.	October 14.
HAITI	JACMEL	Webley, W. H.	September 20.
JAMAICA		Henderson, J. E., & ors.	August 9.
	BROWN'S TOWN	Clark, J.	Aug. 23, Sept. 10.
	CALABAR	Tinson, J.	Aug. 23, Sept. 10 & 25.
	FALMOUTH.....	Gay, R.	August 5.
	JERICHO	Cornford, P. H.	August 16.
	MORTEGO BAY	Hands, T.	September 5.
	MOUNT OLIVE	Watson, R. E.	July 24.
	STEWART TOWN	Dexter, B. B.	September 19.
TRINIDAD.....		Cowen, G.	September 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Luton, for two boxes of clothing, for *Rev. A. Saker, Africa*;
 The Religious Tract Society, for a copy of the Jubilee Memorial;
 Friends at Maidstone, for a box of clothing, for *Africa*;
 Mrs. Cozens, for a parcel of clothing, for *Africa*;
 A friend, by *Rev. S. Green*, for a quantity of magazines;
 Ladies at New Road, Oxford, for a case of clothing, for *Rev. T. Hands, Jamaica*; and a
 parcel of clothing and copy books, for *Rev. A. Saker, Africa*;
 Friends at Rochdale, for a package of clothing, for *Rev. A. Saker, Africa*;
 Miss Cadby, Hammersmith, for a box of magazines;
 Mr. Gilbert Blight, for a parcel of periodical accounts, reports, &c.;
 Mrs. Rogers, Eynsford, for a box of clothing, for *Rev. A. Saker, Africa*;
 Mrs. Marshall, Halifax, for two parcels of magazines;
 Friends at Kingston on Thames, for a box of clothing, for *Rev. A. Saker, Africa*.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month
 of September, 1850.*

£ s. d.		£ s. d.		£ s.	
ANNUAL JUVENILE COLLECTIONS IN LONDON.		Donations.		LONDON AUXILIARY.	
Bishopsgate Street	1 18 6	Bible Translation So-		Cromer Street, Sunday	
Bloomsbury	4 9 6	ciety, for <i>Translations</i> 300	0 0	School	1 1 0
New Park Street	2 0 0	Gurney, W. B., Esq., for		BEDFORDSHIRE.	
York Street	5 4 1	<i>Haiti Chapel</i>	10 0 0	Shefford—	
		Thank offering for deli-		Contributions	4 2 7
		verance from immi-		CORNWALL.	
		nent peril, for <i>Debt</i> ...	5 0 0	Penzance, on account...	16 0 0
		Trotter, Mr. George,		Scilly—	
		Trustees of,	12 0 0	Weymouth, Mr. H. ...	1
Annual Subscriptions.					
Hoby, Rev. Dr.	5 5 0				
Hoby, Miss.	1 1 0				
Thornton, Miss S.	1 1 0				

	£ s. d.		£ s. d.		£ s. d.
Essex.		Liverpool—		York—	
Loughton	5 4 8	Bond Street	0 15 8	Contributions, by Rev.	
		Great Crosshall Street—		Dr. Hoby	2 11 0
		Collections	7 5 5		
GLOUCESTERSHIRE.		Contributions	7 11 7		
A thank offering for		Stanhope Street—		SOUTH WALES.	
success in business		Collection	3 2 1		
from one who by		Contributions	2 1 3	BRECKNOCKSHIRE—	
degrees has risen to		Rochdale—		Hay—	
build a house and		Collections	68 9 9	Collections, &c.	2 9 6
pay for it	20 0 0	Contributions	176 2 0		
Avening—		Sadden—		CARMARTHENSHIRE—	
Collection, &c.	2 17 6	Contributions, for		Carmarthen, Peniel—	
Sunday School	0 12 0	Haiti Chapel	2 17 3	Collection	1 18 1
Eastcombs—		Sadden, &c.—		Contributions	1 12 6
Collection	1 14 6	Proceeds of Lectures		Llangynog, Ebenezer—	
Eastington—		by Rev. C. Kirtland,		Collection	1 14 0
Collection, &c.	1 16 3	balance	1 3 4	Contributions	0 13 0
Sunday School	3 12 6			Llanstephan—	
Hampton—		LEICESTERSHIRE.		Collection	0 10 0
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Kingstanley—		count, by Mr. James		GLAMORGANSHIRE—	
Collection	9 10 0	Bedells	141 1 10	Aberavon—	
Contributions	13 6 2			Collection	1 8 1
Do., Sunday School	3 7 7	SOMERSETSHIRE.		Contributions	0 4 3
Shortwood—		Bourton	3 4 0	Do., Sunday School	2 4 10
Collection	13 15 8	Watchet and Williton—		Bridgend—	
Contributions	24 17 3	Collection, Watchet..	2 0 0	Hope Chapel—	
Do., Sunday School,		Do., Williton	1 19 0	Collection	1 5 0
Bible and Infant		Contributions	2 16 0	Contributions	7 18 10
Classes	9 4 1			Do., Sun. School	0 8 0
Tetbury—		WORCESTERSHIRE.		Ruhamah Chapel—	
Collection	3 0 0	Kidderminster—		Collection	1 0 0
Uley—		Collection	4 13 0	Contributions	0 17 4
Collection	1 13 6	Contributions	9 7 10	Cardiff—	
		Do., for Africa	1 14 0	Bethany, on account	25 0 0
HAMPSHIRE.		Do., Sunday School	0 13 3	Tabernacle—	
Beaulieu—		Pershore—		Collection	4 11 3
Burt, Rev. J. B., A.S.	1 1 0	Collections	14 4 10	Contributions	6 4 7
Do., donation	20 0 0	Contributions	39 13 11	Do., Sun. School,	
		Do., Juvenile	0 13 9	for Dove	0 14 8
HERTFORDSHIRE.		Worcester—		Swansea—	
Markyate Street—		Collections	23 12 7	Collections—	
Collection	2 2 9	Contributions	27 6 9	Public Meeting.....	4 14 5
Contributions	2 19 7	Do., Juvenile	16 5 10	Mount Pleasant ...	5 2 11
Do., Sunday School,		Do., Sunday School	1 7 0	York Place	5 10 1
for African School	5 18 3			Contributions	13 2 0
Watford, on account	15 0 0	YORKSHIRE.			
		Bedale—		MONMOUTHSHIRE—	
LANCASHIRE.		Collections, &c.	2 18 8	Monmouth—	
Bury—		Atty, Mr.	1 0 0	Collection, additional	0 7 6
Collection	2 10 5	Masham—			
Contribution	1 0 0	Collections	2 13 6	RADNORSHIRE—	
		Contributions	6 6 6	Presteign—	
		Sheffield and Rotherham,		Collection	0 16 6
		on account, by Mr.		Contributions	2 5 0
		Samuel Chapman.....	53 0 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

THE SYNOD AT THURLES.

"LOOK HERE UPON THIS PICTURE, AND ON THIS."

On the 15th of August, 1850, a few men met in the vestry of Lower Abbey Street Chapel, Dublin, for the purpose of mutual conference and prayer. There was nothing very remarkable or imposing in their dress and appearance. They were of various ages and attainments, and though a small band, were as different from each other as any score of men assembled for any purpose could well be. There were Irish veterans there ; men who had laboured long and with no slight success in the missionary field. There were brave and stern northerners there ; Ulster in every look and tone. Nor were there wanting representatives of Saxon interest in Ireland's condition, and Saxon desire for Ireland's conversion. In that small room, too, Celts from Cambria expressed their hearts' desire and prayer that the souls' health of Celtic Hibernia might prosper. These few men were the ministers of the churches composing the Baptist Union of Ireland. A small and feeble band, yet they have the same gospel which Paul preached, and hold and proclaim the truth as it is in Jesus.

With this picture of feebleness with the gospel, contrast another, a picture of strength and magnificence united to another gospel. In the town of Thurles on the 22nd of August, were gathered together the chief priests of the Roman Catholic church. Not alone for conference, but for show. A synod for the bishops, and a spectacle for the people. The day was most auspicious for a theatrical display. The sun poured forth his golden beams in lavish profusion, as if to honour the pride, pomp, and circumstance of pontifical display. The performances commenced at ten o'clock by a grand procession, to which (as any Londoner would confess) Lord Mayor's show is not worthy to be compared. But, lest we should be deemed triflers in thus writing, we will permit the Catholics to speak for themselves. Young Ireland (who has returned to his allegiance to the priesthood), in the pages of the "Nation," thus paints the picture :—

"The crucifix marched in the van, bearing aloft the cross of St. Albert of Cashel, the patron saint of the diocese. He was followed by the ecclesiastical students of the college, in simple surplice, and the clergy of various orders and dioceses who were present, to the number of about two hundred. They were habited in soutane and surplice ; parish priests with the stole. The secretaries of the synod, the vicars and deans of dioceses, and a sub-deacon and acolytes with the triple cross of St. Patrick followed next. And then came the members of the synod.

"The procurators of the three dioceses of Kilmaedagh, Kerry, and Achrony, passed first. By form of the synod they are permitted to appear in episcopal costume, and are attended each by a theologian and deacon. Immediately after come the provincials of the various orders, habited in monastic costume, half concealed by the rich purple cope, which, in common with the other members of the synod, they all wore. The Franciscan cincture robe of brown serge, and gown of flannel, the Carmelite cowl and girdle, the Dominican white serge robe and cowl, the Jesuit's black soutane, form a strange contrast with the glittering splendour of the synodal robes ; and harmonize more strictly with the ascetic and mortified aspect of the regular prelates. With stayed steps and downcast eyes they pass on ; and next come the deacon and sub-deacon of the mass of the synod. They are robed in chasubles of pink tissue, worn over alb, cincture, and soutane.

"Next in the procession walks the mitred abbot of Mount Melleray, the Right Reverend Dr. Fitzpatrick. The abbot wears a mitre of plain linen, and a crimson cope over the white soutane, tight up to the neck, of his order. As he moves along, erect, and looking silence in every lineament of his grave young face, he seems the actual ideal of a trappist. Immediately afterwards the bishops walk, one by one, attended by their deacons, the junior bishop leading this part of the procession. Then the archbishops of Dublin, Tuam, and Cashel, attended by their vergers. And then Paul, by the grace of God *Comharba* of St. Patrick, and Primate of all Ireland, immediately before him, borne by his crucifix, the crozier of Armagh.

"Mitres spangling with gold and precious stones—the wide cope of embroidered crimson—the soutane of purple—the pastoral cross of gold, and all the effulgent grandeur of episcopal ornament, attract every eye to the father of the synod. But more than blazing gold, or sacred symbol do these venerable faces, on which the tempered justice of the true governor of God's church sits supreme, impress and edify the observer."

Such was the exquisite tom-foolery (for does it deserve a better name?) which opened the proceedings of this famous synod. Who that reads the closing reference to Paul, "by the grace of God," &c. is not instantly and powerfully reminded of another Paul, "by the grace of God," what he was; who testified concerning the man of sin, "who opposeth and exalteth himself above all that is called god, or that is worshipped; so that he, as god, sitteth in the temple of God, showing himself that he is God." This synod commenced on the 22nd of August, and closed on the 10th of September. What were the results of its secret deliberations can only be guessed at present. There are not wanting, however, in the Catholic organs, significant intimations of the following things. It is said, that the "godless" colleges have been condemned by a majority of one. That a great "Catholic university" is to be erected; Dr. Cantwell heading the subscription list by £11,000, and every Roman Catholic ecclesiastic is to pay an annual tax of two per cent. on his income towards its completion. That all the sacraments are in future to be administered *in* the church, except in a case of absolute necessity. The first and second resolutions show an invincible determination to withdraw the Catholic youth from all spheres where their conversion might possibly take place. Even secular knowledge is to be received only as it is filtered through priestly brains, and flows from priestly tongues. The third shows a resolve to restore the church to its former condition, and to regain for it its ancient discipline.

We have often heard of the unchangeable character of the Papal system. Our fathers have told us of its evil works in their days and in the old times before them. It is fashionable in these times to sneer at such representatives, and, to assert that the spirit of the age has corrected the theology and liberalized the spirit of popery. We deny this. "Can the Ethiopian change his skin, or the leopard his spots?" We therefore give a specimen from the sermon of Dr. Blake, at the opening of the synod. The text is 1 Cor. iv. 1. One quotation is a part of the peroration. "Pray for us all, ye holy patrons of this diocese, and of the several dioceses to which we respectively belong. You glorify God during your earthly sojourn; you carefully watched over the sacred deposit which was committed to your trust; you inviolably held the form of sound words which you had received; you fought the good fight against the vices of corrupt human nature, against the bad example of the world, and against the temptations of the invisible enemy; you finished your course while faithfully discharging your duties; and you now enjoy that crown of justice which the Lord, the just Judge, has laid up for those who sincerely love and earnestly pray for his coming; pray for us, that we may follow your example. All ye angels and saints of heaven, who behold your God face to face, your prayers are always acceptable to him, vouchsafe to offer them for us. But thou, *above all, glorious queen of heaven, spotless mother of mercy, the delight of angels, and the assured refuge of all who heartily invoke thy protection, oh! pray for us, for whom thy Son, the eternal God in that flesh which he received from from thee, expired on a cross. Holy Mary, mother of God, pray for us. Amen.*"

Take another short and sweet specimen from the sermon of Dr. McHale, delivered on the 2nd public day, the 29th of August. Speaking of the authority

of the Pope, John of Tuam says, "On all the duties of man, from the throne to the cottage, was the authority of the Pope recognized and revered, *since there is not a solitary duty or obligation of any class or person, from the humblest to the most elevated in society, placed beyond the sphere of his all-comprehensive jurisdiction.*"

This is the system, among the developments of which your agents are labouring. Is there no need to strengthen their hands and augment their numbers? Who will come to the help of the Lord, to the help of the Lord, against the mighty? There is a weapon which the feeblest can employ, and which has only to be employed by the universal church, to secure the blessed result—the liberation of our beloved Roman Catholic friends from their worse than Egyptian bondage. It is that of effectual fervent prayer. Be assured few things cheer the hearts of your missionaries more than the thought, "They are praying for us in England." Should we not take a lesson from the closing scene of the synod. "Before the bishops left the cathedral, the Rev. Dr. Cooper ascended the altar, and announced by direction of his Grace the Primate, an indulgence of forty days to all the faithful who had assisted at the ceremonial of the synod, and offered their prayers to the Almighty to invoke a blessing on its councils." Did not Baal's priests call upon their god from morning even until noon, and when mid-day was past, until the time of the offering of the evening sacrifice? And shall they be wiser in their generation than the children of light?

THE JUBILEE FOR THE HOLY YEAR, 1850.

"His Holiness Pius the IX., having once more opened for Christians the spiritual treasures of the church, has extended to Ireland the favours of a Jubilee." The Jubilee was opened on the 29th of September, and terminates on the 29th of December, and all Catholics who within these periods perform the four specified conditions shall receive the plenary indulgence of the Jubilee. The second of these conditions is—"To visit three times some one of the parish chapels, and recite at each visit the Lord's prayer seven times; the *Hail! Mary*, seven times; the Creed once, and to pray for the intention of his Holiness."

In addition to this, there are other blessings promised to the people of Ireland, upon condition of saying one *Hail! Mary*, for the purpose specified in the following resolution, which was passed in the late synod at Thurles.

"We hereby ordain that the priests of our diocese will carefully observe this ordinance, the object of which is to implore, by the powerful intercession of the Immaculate Virgin, Almighty God to mitigate the sufferings and to assuage the miseries of the Irish people. We avail ourselves of the present opportunity to inform you that his Holiness Pope Pius the IX. has granted an indulgence of three hundred days to every person truly contrite for his sins, as often as he shall say one *Hail! Mary*, for the conversion of the English nation."

Well might a bi-weekly journalist remark:—"Only imagine the degradation of intellect—the utter blindness of heart to which a people must be reduced who can be made to believe that the repetition of the Lord's prayer and the Angelic salutation twenty-one times in one day, and of the Creed thrice, will entitle them to some special indulgence as sinners, that together with confession and approaching the eucharist it will propitiate their offended Maker." And yet the great mass of Irish Catholics do believe this. Absurd as it may seem—this and none other is their religion.

From Mr. ECCLES, of Belfast, we have received an interesting letter, of which the following is an extract:—

In the neighbourhood of the Mourne mountains there are several inquirers respecting the baptism of the New Testament. A few weeks ago they deputed one of their number to come all the way to Belfast to ask me to visit them. This, of course, I felt it a duty to do. I preached by public

announcement twice, on the evenings of Wednesday and Thursday, in two different localities. I did not take up the baptismal question directly, that I had reason to believe was not the principal thing that was needed; I dwelt rather upon its connexion with the gospel system. I pointed out, and proved from the scriptures, the nature of scriptural Christianity; that it is personal, and consequently the infant cannot be considered a Christian on account of its parent; that it is

voluntary, and accordingly cannot belong to the unconscious; that it is supernatural, the effect of a new-creating power, and therefore does not pass by descent from father to son. I also dwelt upon the nature of the Christian covenant, Heb. viii. 10—12, proving from the characteristics of its subjects, as detailed in these verses, that it embraces none but such as "know the Lord," and are "transformed in the renewing of their mind;" and that accordingly it does not embrace infants. I insisted also upon the nature of a Christian church as consisting of "the saints and faithful brethren in Christ," 1 Cor. i. 2; and, consequently, by its very constitution, excluding infants. I concluded by enforcing the obligation of a believer's professing for himself, or "putting on Christ," as in primitive times, in baptism. I endeavoured to show that infant baptism was not a scriptural profession of the Lord any more than infant communion; a practice just as old, and once as widely followed as the other. The service in Tolnasoo, owing to the numbers present, was in the open air. After the benediction, one who was present, thinking in all probability to damage the impression that was evidently produced, began to ask me some questions. Instead of answering these questions to him as an individual, I took the opportunity from them to enter more fully before the crowd, into points I wished them to understand, but which I could not bring otherwise directly before them. When the party found that his effort was only damaging his own cause, he referred to the lateness of the evening, but would be glad to meet me in debate some other evening.

Mr. ECCLES, after some further interesting remarks, concludes by saying:—

Many are searching the scriptures daily, whether these things are so. The door is evidently opening—the light is penetrating the darkness. Intelligent inquiry in the masses shall speedily upheave and destroy the systems, however popular at present, for which traditional authority alone can be pleaded. Hasten it, O Most High!!

We have received the following from Mr. BERRY:—

The few days of the present month that have elapsed have been days of great joy and much prosperity. On the first Lord's day of

the month, I baptized a respectable and most intelligent Roman catholic. His knowledge of the scripture is clear and his piety undoubted. Being a classical scholar and very intelligent, he will, I trust, be a useful fellow helper; even already he has introduced two candidates for baptism from the Romish communion, whom he had convinced from the scriptures previous to his own baptism. So that now I have five candidates, all Roman catholics. This is to me highly encouraging. Three others of my members went off yesterday to Bradford, and six are, next month, to go to America. Yet still there is hope, inasmuch as others are coming to supply their place. And it is still more encouraging to get the fresh supply from the church of Rome. For in proportion as one strength is increased, that corrupt and gigantic fabric must become more powerless. This weakness may be imperceptible events themselves, but surely Rome must fall before the standard of the free salvation of the cross.

Yesterday was a day worth living to see. Brother Wilson, of Kilcooley Hills, held in Kilcooley yesterday a discussion in the presence of a large assembly, on the subject of baptism, with the Dean of Callow, at which I was present. The very Rev. Dean certainly conducted himself as a gentleman and a Christian. His speech was long, able, and discriminating. He quoted largely from the fathers and the Talmud, and from the word of God. Truly his was the best oral vindication of infant baptism I have ever heard. Brother Wilson replied in a calm, dignified, searching, thrilling discourse, equally long and equally gentle. He brought every passage in the New Testament referring to the subject, commenting as he went on. I could see from the first that his arguments told on the assembly, and at the conclusion several declared they were convinced. As the discussion commenced so it ended, in harmony and love. Not an acrimonious word was uttered on either side, and whilst each of the speakers vindicated in strongest and most forcible language what he conceived to be truth, without flattery or compromise, it was truly delightful to see the spirit in which it was uttered and the manner expressed. I thanked God in my heart to have seen such a day, and I have come home proud of Brother Wilson, grateful to the Lord, and filled with hope for the result.

CONTRIBUTIONS IN OUR NEXT.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.